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आर्य

A PHILOSOPHICAL REVIEW



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The Synthesis of Yoga

THE YOGA OF SELF-PERFECTION

CHAPTER LXIX

THE GRADATIONS OF THE SUPERMIND

The intuitive mind is an immediate translation of truth into mental terms half transformed by a radiant supramental substance, a translation of some infinite self-knowledge that acts above mind in the superconscious spirit. That spirit becomes conscient to us as a greater self at once above and in and around us of which our present self, our mental vital and physical personality and nature, is an imperfect portion or a partial derivation or an inferior and inadequate symbol, and as the intuitive mind grows in us, as our whole being grows more moulded to an intuitive substance, we feel a sort of half transformation of our members into the nature of this greater self and spirit. All our thought, will, impulse, feeling, even in the end our more outward vital and physical sensations become more and more direct transmissions from the spirit and are of another and a more and more pure, untroubled, powerful and luminous nature. This is one side of the change : the other is that whatever belongs still to the lower being, whatever still seems to us to come from outside or as a survival of the action of our old inferior personality, feels the pressure of the change and increas-

ingly tends to modify and transform itself to the new substance and nature. The higher comes down and largely takes the place of the lower, but also the lower changes, transforms itself into material of the action and becomes part of the substance of the higher being.

The greater spirit above the mind appears at first as a presence, a light, a power, a source, an infinite, but all that is knowable to us in it is at first an infinite identity of being, consciousness, power of consciousness, Ananda. The rest comes from it, but takes no determinate shape of thought, will or feeling above us, but only in the intuitive mind and on its level. Or we feel and are manifoldly aware of a great and infinite Purusha who is the eternally living truth of that being and presence, a great and infinite knowledge which is the potency of that light and consciousness, a great and infinite will which is the potency of that power of consciousness, a great and infinite love which is the potency of that Ananda. But all these potencies are only known to us in any definite manner, apart from the strong reality and effect of their essential presence, in so far as they are translated to our intuitive mental being and on its level and within its limits. As however we progress or as we grow into a more luminous and dynamic union with that spirit or Purusha, a greater action of knowledge and will and spiritual feeling manifests and seems to organise itself above the mind and this we recognise as the true supermind and the real native play of the infinite knowledge, will and Ananda. The intuitive mentality then becomes a secondary and inferior movement waiting upon this higher power, responding and assenting to all its illuminations and dictates, transmitting them to the lower members, and, when they do not arrive or are not in immediate evidence, often attempting to supply its place, imitate its action and do as best it can the works of the supramental nature. It takes in fact the same place and relation with regard to it as

was taken with regard to itself by the ordinary intelligence at an earlier stage of the Yoga.

This double action on the two planes of our being at first strengthens the intuitive mentality as a secondary operation and assists it to expel or transform more completely the survivals or invasions or accretions of the ignorance. And more and more it intensifies the intuitive mentality itself in its light of knowledge and eventually transforms it into the image of the supermind itself, but at first, ordinarily, in the more limited action of the gnosis when it takes the form of what we might call a luminous supramental or divine reason. It is as this divine reason that the supermind itself at the beginning may manifest its action and then, when it has changed the mind into its own image, it descends and takes the place of the ordinary intelligence and reason. Meanwhile a higher supramental power of a much greater character has been revealing itself above which takes the supreme lead of the divine action in the being. The divine reason is of a more limited character because, although not of the mental stamp and although an operation of the direct truth and knowledge, it is a delegated power for a range of purposes greater in light, but still to a certain extent analogous to those of the ordinary human will and reason ; it is in the yet greater supermind that there comes the direct, altogether revealed and immediate action of the Ishwara in the human being. These distinctions between the intuitive mind, the divine reason and the greater supermind, and others within these gradations themselves, have to be made because eventually they become of great importance. At first the mind takes all that comes from beyond it without distinction as the sufficient spiritual illumination and accepts even initial states and first enlightenments as a finality, but afterwards it finds that to rest here would be to rest in a partial realisation and that one has to go on heightening and enlarging till at least there is reached

a certain completeness of divine breadth and stature.

It is difficult for the intellect to grasp at all what is meant by these supramental distinctions : the mental terms in which they can be rendered are lacking or inadequate and they can only be understood after a certain sight or certain approximations in experience. A number of indications are all that at present it can be useful to give. And first it will be enough to take certain clues from the thinking mind ; for it is there that some of the nearest keys to the supramental action are discoverable. The thought of the intuitive mind proceeds wholly by four powers that shape the form of the truth, an intuition that suggests its idea, an intuition that discriminates, an inspiration that brings in its word and something of its greater substance and a revelation that shapes to the sight its very face and body of reality. These things are not the same as certain movements of the ordinary mental intelligence that look analogous and are easily mistaken for the true intuition in our first inexperience. The suggestive intuition is not the same thing as the intellectual insight of a quick intelligence or the intuitive discrimination as the rapid judgment of the reasoning intellect ; the intuitive inspiration is not the same as the inspired action of the imaginative intelligence, nor the intuitive revelation as the strong light of a purely mental close seizing and experience.

It would perhaps be accurate to say that these latter activities are mental representations of the higher movements, attempts of the ordinary mind to do the same things or the best possible imitations the intellect can offer of the functionings of the higher nature. The true intuitions differ from these effective but insufficient counterfeits in their substance of light, their operation, their method of knowledge. The intellectual rapidities are dependent on awakenings of the basic mental ignorance to mental figures and representations of truth that may be

quite valid in their own field and for their own purpose but are not necessarily and by their very nature reliable. They are dependent for their emergence on the suggestions given by mental and sense data or on the accumulation of past mental knowledge. They search for the truth as a thing outside, an object to be found and looked at and stored as an acquisition and, when found, scrutinise its surfaces, suggestions or aspects. This scrutiny can never give a quite complete and adequate truth idea. However positive they may seem at the time, they may at any moment have to be passed over, rejected and found inconsistent with fresh knowledge.

The intuitive knowledge on the contrary, however limited it may be in its field or application, is within that scope sure with an immediate, a durable and especially a self-existent certitude. It may take for starting-point or rather for a thing to light up and disclose in its true sense the data of mind and sense or else fire a train of past thought and knowledge to new meanings and issues, but it is dependent on nothing but itself and may leap out of its own field of lustres, independent of previous suggestion or data, and this kind of action becomes progressively more common and adds itself to the other to initiate new depths and ranges of knowledge. In either case there is always an element of self-existent truth and a sense of absoluteness of origination suggestive of its proceeding from the spirit's knowledge by identity. It is the disclosing of a knowledge that is secret but already existent in the being : it is not an acquisition, but something that was always there and revealable. It sees the truth from within and illumines with that inner vision the outsides and it harmonises, too, readily—provided we keep intuitively awake—with whatever fresh truth has yet to arrive. These characteristics become more pronounced and intense in the higher, the proper supramental ranges : in the intuitive mind they may not be always recognisable in their purity and com

pleteness, because of the mixture of mental stuff and its accretion, but in the divine reason and greater supramental action they become free and absolute.

The suggestive intuition acting on the mental level suggests a direct and illumining inner idea of the truth, an idea that is its true image and index, not as yet the entirely present and whole sight, but rather of the nature of a bright memory of some truth, a recognition of a secret of the self's knowledge. It is a representation, but a living representation, not an ideative symbol, a reflection, but a reflection that is lit up with something of the truth's real substance. The intuitive discrimination is a secondary action setting this idea of the truth in its right place and its relation to other ideas. And so long as there is the habit of mental interference and accretion it works also to separate the mental from the higher seeing, to discrete the inferior mental stuff that embarrasses with its alloy the pure truth substance, and labours to unravel the mingled skein of ignorance and knowledge, falsehood and error. As the intuition is of the nature of a memory, a luminous remembering of the self-existent truth, so the inspiration is of the nature of truth hearing : it is an immediate reception of the very voice of the truth, it readily brings the word that perfectly embodies it and it carries something more than the light of its idea ; there is seized some stream of its inner reality and vivid arriving movement of its substance. The revelation is of the nature of direct sight, *pratyaksha*, *drishti*, and makes evident to a present vision the thing in itself of which the idea is the representation. It brings out the very spirit and being and reality of the truth and makes it part of the consciousness and the experience.

In the actual process of the development of the supramental nature, supposing it to follow a regular gradation, it may be seen that the two lower powers come out first, though not necessarily void of all action of the

two higher powers, and as they increase and become a normal action, they make a sort of lower intuitive gnosis. The combination of the two together is necessary for its completeness. If the intuitive discrimination works by itself, it creates a sort of critical illumination that acts on the ideas and perceptions of the intellect and turns them on themselves in such a way that the mind can separate their truth from their error. It creates in the end in place of the intellectual judgment a luminous intuitive judgment, a sort of critical gnosis : but it is likely to be deficient in fresh illuminative knowledge or to create only so much extension of truth as is the natural consequence of the separation of error. On the other hand, if the suggestive intuition works by itself without this discrimination, there is indeed a constant accession of new truths and new lights, but they are easily surrounded and embarrassed by the mental accretions and their connections and relation or harmonious development out of each other are clouded and broken by the interference. A normalised power of active intuitive perception is created, but not any complete and coherent mind of intuitive gnosis. The two together supply the deficiencies of each other's single action and build up a mind of intuitive perception and discrimination which can do the work and more than the work of the stumbling mental intelligence and do it with the greater light, surety and power of a more direct and unfaltering ideation.

The two higher powers in the same way make a higher intuitive gnosis. Acting as separate powers in the mentality they too are not in themselves sufficient without the companion activities. The revelation may indeed present the reality, the identities of the thing in itself and add something of great power to the experience of the conscious being, but it may lack the embodying word, the out-bringing idea, the connected pursuit of its relations and consequences and may remain a possession in the

self but not a thing communicated to and through the members. There may be the presence of the truth but not its full manifestation. The inspiration may give the word of the truth and the stir of its dynamis and movement, but this is not a complete thing and sure in its effect without the full revelation of all that it bears in itself and luminously indicates and the ordering of it in its relations. The inspired intuitive mind is a mind of lightnings lighting up many things that were dark, but the light needs to be canalised and fixed into a stream of steady lustres that will be a constant power for lucidly ordered knowledge. The higher gnosis by itself in its two sole powers would be a mind of spiritual splendours living too much in its own separate domain, producing perhaps invisibly its effect on the outside world, but lacking the link of a more close and ordinary communication with its more normal movements that is provided by the lower ideative action. It is the united or else the fused and unified action of the four powers that makes the complete and fully armed and equipped intuitive gnosis.

A regular development would at first, allowing for some simultaneous manifestation of the four powers, yet create on a sufficiently extensive scale the lower suggestive and critical intuitive mind and then develop above it the inspired and the revelatory intuitive mentality. Next it would take up the two lower powers into the power and field of the inspiration and make all act as one harmony doing simultaneously the united—or, at a higher intensity, indistinguishably as one light the unified—action of the three. And last it would execute a similar movement of taking up into and fusion with the revelatory power of the intuitive gnosis. As a matter of fact in the human mind the clear process of the development is likely always to be more or less disturbed, confused and rendered irregular in its course, subjected to relapses, incomplete advances, returns upon things unaccomplished

or imperfectly accomplished owing to the constant mixture and intervention of the existing movements of the mental half-knowledge and the obstruction of the stuff of the mental ignorance. In the end however a time can come when the process, so far as it is possible in the mind itself, is complete and a clear formation of a modified supramental light is possible composed of all these powers, the highest leading or absorbing into its own body the others. It is at this point, when the intuitive mind has been fully formed in the mental being and is strong enough to dominate if not yet wholly to occupy the various mental activities, that a farther step becomes possible, the lifting of the centre and level of action above the mind and the predominance of the supramental reason.

The first character of this change is a complete reversal, a turning over, one might almost say, upside down of the whole activity. At present we live in the mind and mostly in the physical mind, but still not entirely involved like the animal in the physical, vital and sensational workings. On the contrary we have attained to a certain mental elevation from which we can look down on the action of the life, sense and body, turn the higher mental light on them, reflect, judge, use our will to modify the action of the inferior nature. On the other hand we look up too from that elevation more or less consciously to something above and receive from it either directly or through our subconscious or subliminal being some secret superconscient impulsion of our thought and will and other activities. The process of this communication is veiled and obscure and men are not ordinarily aware of it except in certain highly developed natures : but when we advance in self-knowledge, we find that all our thought and will originate from above though formed in the mind and there first overtly active. If we release the knots of the physical mind which binds us to the brain instrument and identifies us with the bodily consciousness and can

move in the pure mentality, this becomes constantly clear to the perception.

The development of the intuitive mentality makes this communication direct, no longer subconscient and obscure; but we are still in the mind and the mind still looks upward and receives the supramental communication and passes it on to the other members. In doing so it no longer wholly creates its own form for the thought and will that come down to it, but still it modifies and qualifies and limits them and imposes something of its own method. It is still the receiver and the transmitter of the thought and will,—though not formative of them now except by a subtle influence, because it provides them or at least surrounds them with a mental stuff or a mental setting and framework and atmosphere. When however the supramental reason develops, the Purusha rises above the mental elevation and now looks down on the whole action of mind, life, sense, body from quite another light and atmosphere, sees and knows it with quite a different vision and, because he is no longer involved in the mind, with a free and true knowledge. Man is at present only partly liberated from the animal involution,—for his mind is partially lifted above, partially immersed and controlled by the life, sense and body,—and he is not at all liberated from the mental forms and limits. But after he rises to the supramental elevation, he is delivered from the nether control and governor of his whole nature—essentially and initially only at first and in his highest consciousness, for the rest remains still to be transformed,—but when or in proportion as that is done, he becomes a free being and master of his mind, sense, life and body.

The second character of the change is that the formation of the thought and will can take place now wholly on the supramental level and therefore there is initiated an entirely luminous and effective will and knowledge. The light and the power are not indeed complete at the beginning

because the supramental reason is only an elementary formulation of the supermind and because the mind and other members have yet to be changed into the mould of the supramental nature. The mind, it is true, no longer acts as the apparent originator, formulator or judge of the thought and will or anything else, but it still acts as the transmitting channel and therefore in that degree as a recipient and to a certain extent an obstructor and qualifier in transmission of the power and light that comes from above. There is a disparateness between the supramental consciousness in which the Purusha now stands, thinks and wills and the mental, vital and physical consciousness through which he has to effectuate its light and knowledge. He lives and sees with an ideal consciousness, but he has yet in his lower self to make it entirely practical and effective. Otherwise he can only act with a greater or less spiritual effectiveness through an internal communication with others on the spiritual level and on the higher mental level that is most easily affected by it, but the effect is diminished and is retarded by the inferiority or lack of the integral play of the being. This can only be remedied by the supermind taking hold of and supramentalising the mental, the vital and the physical consciousness,—transforming them, that is to say, into moulds of the supramental nature. This is much more easily done if there has been that Yogic preparation of the instruments of the lower nature of which I have already spoken; otherwise there is much difficulty in getting rid of the discord or disparateness between the ideal supramentality and the mental transmitting instruments, the mind channel, the heart, the sense, the nervous and the physical being. The supramental reason can do the first and a fairly ample, though not the entire work of this transformation.

The supramental reason is of the nature of a spiritual, direct, self-luminous, self-acting will and intelligence,

not mental, *mānasa buddhi*, but supramental, *vijnāna buddhi*. It acts by the same four powers as the intuitive mind, but these powers are here active in an initial fullness of body not modified by the mental stuff of the intelligence, not concerned mainly with an illumining of the mind, but at work in their own proper manner and for their own native purpose. And of these four the discrimination here is hardly recognisable as a separate power, but is constantly inherent in the three others and is their own determination of the scope and relations of their knowledge. There are three elevations in this reason, one in which the action of what we may call a supramental intuition gives the form and the predominant character, one in which a rapid supramental inspiration and one in which a large supramental revelation leads and imparts the general character, and each of these raises us to a more concentrated substance and a higher light, sufficiency and scope of the truth will and the truth knowledge.

The work of the supramental reason covers and goes beyond all that is done by the mental reason, but it starts from the other end and has a corresponding operation. The essential truths of self and the spirit and the principle of things are not to the spiritual reason abstract ideas or subtle unsubstantial experiences to which it arrives by a sort of overleaping of limits, but a constant reality and the natural background of all its ideation and experience. It does not like the mind arrive at, but discloses directly both the general and total and the particular truths of being and consciousness, of spiritual and other sensation and Ananda and of force and action,—reality and phenomenon and symbol, actuality and possibility and eventuality, that which is determined and that which determines, and all with a self-luminous evidence. It formulates and arranges the relations of thought and thought, of force and force, of action and action and of all these with each other and throws them into a convincing and

luminous harmony. It includes the data of sense, but gives to them another meaning in the light of what is behind them, and treats them only as outermost indications: the inner truth is known to a greater sense which it already possesses. And it is not dependent on them alone even in their own field of objects or limited by their range. It has a spiritual sense and sensation of its own and it takes and relates to that the data too of a sixth sense, the inner mind sense. And it takes also the illuminations and the living symbols and images familiar to the psychic experience and relates these too to the truths of the self and spirit.

The spiritual reason takes also the emotions and psychic sensations, relates them to their spiritual equivalents and imparts to them the values of the higher consciousness and Ananda from which they derive and are its modifications in an inferior nature and it corrects their deformations. It takes similarly the movements of the vital being and consciousness and relates them to the movements and imparts to them the significances of the spiritual life of the self and its power of Tapas. It takes the physical consciousness, delivers it from its darkness and tamas of inertia and makes it a responsive recipient and a sensitive instrument of the supramental light and power and Ananda. It deals with life and action and knowledge like the mental will and reason, but not starting from matter, life and sense and their data and relating to them through the idea the truth of higher things, but it starts on the contrary from truth of self and spirit and relates to that through a direct spiritual experience assuming all other experience as its forms and instruments the things of mind and soul and life and sense and matter. It commands a far vaster range than the ordinary embodied mind shut up in the prison of the physical senses and vaster too than the pure mentality, even when that is free in its own ranges and operates with the aid of the psychical mind and inner senses. And it has that power which the mental will and reason

do not possess, because they are not truly self-determined and originally determinative of things, the power of transforming the whole being in all its parts into a harmonious instrument and manifestation of the spirit.

At the same time the spiritual reason acts mainly by the representative idea and will in the spirit, though it has a greater and more essential truth as its constant source and supporter and reference. It is, then, a power of light of the Ishwara, but not the very self-power of his immediate presence in the being; it is his *Sūrya-shakti*, not his whole *ātma-shakti* or *parā śaś prakṛiti*, that works in the spiritual reason. The immediate self-power begins its direct operation in the greater supermind, and that takes up all that has hitherto been realised in body, life and mind and in the intuitive being and by the spiritual reason and shapes all that has been created, all that has been gathered, turned into stuff of experience and made part of the consciousness, personality and nature by the mental being, into a highest harmony with the high infinite and universal life of the spirit. The mind can have the touch of the infinite and the universal and can reflect and even lose itself in them, but the supermind alone can enable the individual to be completely one in action with the universal and transcendent spirit.

Here the one thing that is always and constantly present, that which one has grown to and in which one lives always, is infinite being and all that is is seen, felt, known, existed in as only substance of the one being; it is infinite consciousness and all that is conscious and acts and moves is seen, felt, received, known, lived in as self-experience and energy of the one being; it is infinite Ananda and all that feels and is felt is seen and felt and known, received and lived in as forms of the one Ananda. Everything else is only manifestation and circumstance of this one truth of our existence. This is no longer merely the seeing or knowing, but the very condition of the self in

all and all in the self, God in all and all in God and all seen as God, and that condition is now not a thing offered to the reflecting spiritualised mind but held and lived by an integral, always present, always active realisation in the supramental nature. There is thought here and will and sensation and everything that belongs to our nature, but it is transfigured and elevated into a higher consciousness. All thought is here seen and experienced as a luminous body of substance, a luminous movement of force, a luminous wave of Ananda of the being; it is not an idea in the void air of mind, but experienced in the reality and as the light of a reality of the infinite being. The will and impulsions are similarly experienced as a real power and substance of the Sat, the Chit, the Ananda of the Ishwara. All the spiritualised sensation and emotion are experienced as pure moulds of the consciousness and Ananda. The physical being itself is experienced as a conscious form and the vital being as an outpouring of the power and possession of the life of the spirit.

The action of the supermind in the development is to manifest and organise this highest consciousness so as to exist and act no longer only in the infinite above with some limited or veiled or lower and deformed manifestations in the individual being and nature, but largely and totally in the individual as a conscious and self-knowing spiritual being and a living and acting power of the infinite and universal spirit. The character of this action, so far as it can be expressed, may be spoken of more fitly afterwards when we come to speak of the Brahmic consciousness and vision. In the succeeding chapters we shall only deal with so much of it as concerns the thought, will and psychic and other experience in the individual nature. At present all that is necessary to note is that here too there is in the field of the thought and the will a triple action. The spiritual reason is lifted and broadened into a greater representative action that formulates to us mainly the

actualities of the existence of the self in and around us. There is then a higher interpretative action of the supramental knowledge, a greater scale less insistent on actualities, that opens out yet greater potentialities in time and space and beyond. And lastly there is a highest knowledge by identity that is a gate of entrance to the essential self-awareness and the omniscience and omnipotence of the Ishwara.

It must not however be supposed that these superimposed stages are shut off in experience from each other. I have placed them in what might be a regular order of ascending development for the better possibility of understanding in an intellectual statement. But the infinite even in the normal mind breaks through its own veils and across its own dividing lines of descent and ascension and gives often intimations of itself in one manner or another. And while we are still in the intuitive mentality, the things above open and come to us in irregular visitations, then form as we grow a more frequent and regularised action above it. These anticipations are still more large and frequent the moment we enter on the supramental level. The universal and infinite consciousness can always seize on and surround the mind and it is when it does so with a certain continuity, frequency or persistence that the mind can most easily transform itself into the intuitive mentality and that again into the supramental movement. Only as we rise we grow more intimately and integrally into the infinite consciousness and it becomes more fully our own self and nature. And also, on the other, the lower side of existence which it might seem would then be not only beneath but quite alien to us, even when we live in the supramental being and even when the whole nature has been formed into its mould, that need not cut us off from the knowledge and feeling of others who live in the ordinary nature. The lower or more limited may have a difficulty in understanding and feeling the

higher, but the higher and less limited can always, if it will, understand and identify itself with the lower nature. The supreme Ishwara too is not aloof from us; he knows, lives in, identifies himself with all and yet is not subjugated by the reactions or limited in his knowledge, power and Ananda by the limitations of the mind and life and physical being in the universe.

The Eternal Wisdom

BOOK III

II

THE INTERDEPENDENCE OF BEINGS

- 1 All things are linked to each other and there is nothing that has not its relations. All beings are coordinate with each other and all contribute to the harmony of the world.—And all things depend one on the other and all are bound to each other...all is that Ancient One and nothing is separate from him.
- 2
- 3 All is coordinated in the universe. All things depend mutually on each other. All conspires to one sole end, not only in the individual whose parts are perfectly linked together, but anteriorly and to a higher degree in the universe.
- 4 What the members of the body are in the individual being, reasonable beings are in the same way even though separate, because they are formed to
- 5 cooperate in one common work.—We all cooperate in one common work, some with knowledge and full
- 6 intelligence, others without knowing it—We are born to contribute to a mutual action like feet and

1) Marcus Aurelius.— 2) Zohar.— 3) Plotinus.— 4) Marcus Aurelius 5) id.— 6) id.

hands. The hostility of men among themselves is against Nature.

- 7 Let us have always in our hearts this thought : I am a man and nothing that interests humanity is foreign to me. We have a common birth; our society resembles the stones of a road that sustain each other.
- 8 One can be solitary in a secluded and temporary environment ; but each of our thoughts and each of our feelings finds, has found and will find an echo in humanity.
- 9 No man liveth to himself.

* *

- 10 We are every one members one of another.
- 11 All this universe, and in that word are comprised things divine and human, all is only one great body of which we are the members.
- 12 This world is a people of friends, and these friends are first the gods and next men whom Nature has made for each other.
- 13 Listen to Nature : she cries out to us that we are all members of one family.
- 14 All you have issued the one from the other.
- 15 Are we then so insensate as to forget that we are members one of the other ?
- 16 The members of the body which seem to be more feeble are necessary.—And whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.

* *

- 18 The sons of Adam are the members of one body, for in the creation they are made of one single natu-

7) Seneca.— 8) Amiel.— 9) St. Paul.— 10) Romana. XII. 5 — 11) Seneca.— 12) Epictetus.— 13) Sadi.— 14) Koran.— 15) St. Clement to the Corinthians. — 16) I Corinthians. XII. 22.— 17) id. XII. 25.— 18) Sadi

re. When fortune casts one member into suffering, there is no rest for the others. O thou who art without care for the pain of another, it is not fitting that one should give thee the name of man.

- 19 See unceasingly the enchainment, the mutual soli-
20 darity of all things and all beings—Even if thou
wouldst, thou couldst not separate thy life from the
life of humanity. Thou livest in humanity and by it
21 and for it.—Thou art man, thou art a citizen of the
world, thou art the son of God, thou art the brother
of all men.
-

PARASARA'S HYMNS TO THE LORD OF THE FLAME

6

Men battling by our mind of thought may we make conquest of many powers and Agni burning brightly enjoy and possess in us all things that are, know the divine workings and know the births of the human creature.

He is the child of the waters and the child of the forests and the child of things stable and the child of things that move. He is there for man in the stone of the mountain and within in the house. He is one universal to the peoples and the Immortal and the right-thinking One.

The Fire is master of the nights and imparts to man sufficiency of his treasures by the power of perfect words. O knower, who hast knowledge of the births of the gods and knowledge of mortals, guard these earths.

Many nights that are different in form increase one who is the moving and the stable, one who has come from the Truth. He is a priest of sacrifice and enriches us where he sits in the world of the sun making our works things of truth.

Thou thinkest out thy hymn of utterance in the rays and in the forests and all the gods carry to us the light of the sun world as a sacrifice. Men do thee service

in the manifoldness and come bringing from thee riches of knowledge as from an aged father.

He is like a perfecter of works, one who is a hungry seizer. He is like a hero shooting arrows and like a terrible assailant in the battle.

7

The Mothers desire and are desired by him, sisters dwelling in one mansion, and come to him with joy as to their eternal husband, even as the rays to the Dawn,— Dawn dusk and flushing and breaking into rich lustres.

Our fathers by their word, the Angiras seers, broke the strong and stubborn places, our fathers burst by their cry the rock of the mountain, made within us the path to the Great Heaven, discovered the Day and the sun-world and thought-vision and the herds of light.

Then the battling and thinking peoples held the Truth and enriched the thought of the human being and bore it in all its breadth ; unthirsting, doers of the work increasing the divine birth by the delight-offering, their walk is towards the gods.

When Matariswan the Breath borne variously within us churned him into being, the Lord of Fire became the white and blissful one in every house. Man was a seer and kindler of the divine Fire and he dwelt with him like a companion and sent him on his messages like an envoy to a powerful king.

When he had made this sap of essence for the great Father Heaven, he came down, one close in touch, one who has knowledge. The Archer loosed violently on him his arrow of lightning, but the god set the keen lustre in his own daughter.

O Fire, increase, twofold in thy mass, the birth into knowledge of every one who is luminous to thy flame in thy own house or gives thee worship to thy desire day

by day. Whomsoever thou makest to haste in one chariot with thee, travels with felicity of thy riches.

All satisfying things join themselves to the Fire as the seven mighty rivers join themselves to the ocean. Our birth to knowledge was not discovered by the companion lords of life : but thou knowest it ; impart thy mind of wisdom to the gods.

When flaming force comes to the King of men to give him strength, when Heaven is cast before him as a pure seed, the Fire begets faultless, right-thinking, young the gods of life and hastens their armies.

One who goes immediately on the paths and alone like the mind, the Sun, ever is master of the treasure. The kings Mitra and Varuna with their beautiful hands are guarding delight and immortality amid the rays.

O Flame, violate not our ancestral comradeship ; be still to us a knower and a seer. Age wastes the form of man like a cloud : know before that assault on our being.

8

He creates within us the poet-wisdoms of the eternal Creator and holds in his hand many strengths of the gods. The Fire becomes to us a master of riches, creating together all immortal things.

All the limitlessly wise immortals desired and found the Child within us who is everywhere around us. The gods who put thought in us toiling and travelling in his footing-places stood in the supreme seat and they came to the delightful house of the Flame.

When for three years they had served thee, O Fire, with the clear-offering and were pure to thy purity, then they held the sacrificial names, they sped their bodies come to perfect birth.

The Masters of sacrifice discovered the vast Earth and Heaven and gathered to man the powers of the Violent

One, and now the mortal knows and discovers by the founder of the hemisphere the Flame where he stands in the world of his supreme session.

The gods and their wives altogether knew him and they came to him kneeling and bowed to the one who must be adored ; and they exceeded themselves and made their own divine bodies and each friend was guarded in the gaze of his friend.

The Masters of sacrifice found hidden in thee the thrice seven secret seats and with one common will in their hearts they guard by them the immortality. O Fire, keep the herds and all that stand and all that moves.

O Fire, thou knowest all the revelations of knowledge of the dwellers upon earth ; hold their strengths to uninterrupted continuity that they may live. And thou knowest the roads between, the paths of the gods, and thou art the sleepless messenger and the bearer of sacrifice.

The seven right-thinking mighty Rivers of Heaven that know the Truth knew the doors of the felicitous treasure : Sarama discovered the strong fortified place, the largeness, the herded mass of the rays, and now the human creature enjoys by that wideness of the light.

The great gods set their steps on all things that have fair issue, making our path to immortality. Earth stood wide in her greatness by the great Ones and the Mother Infinite came with her sons to uphold her.

The Immortals set in him splendour and beauty when they made the two eyes of heaven. The rivers of Truth are flowing, they have been let loose to their courses; their downward waters shone and knew O Fire.

A divine Fire was the treasure discovered by our fathers : he sets on us our birth to knowledge and is as if the excellent leading of a wise teacher, and he is liketa

guest well pleased lying happy in our house, and he is like a priest come to our house of session and brings to safety those that do him worship.

He is like the god that creates, the Sun; his thought is truth and he guards all strengths by his will. He is a true force that is expressed by many and is to be pondered on like a blissful self.

He is as if the Godhead that foundeth all things lodging on the wide earth like a king with many loving friends. He is like a band of heroes marching in our front, marching to the house of bliss. He is like a woman faultless and beloved of her lord.

Therefore men cling to thee, O Fire, kindled eternal in the house, in the abiding worlds of thy habitation ; for they have placed in thee a great light. Be our universal life ; be the hold of our treasure.

O Fire, let the masters of the wealth enjoy thy satisfying things and the illumined seers, the givers the universal life. Warriors in the clashes of the battle, let us conquer plenitude, let us set our portion in the gods for an inspired knowledge.

The cows of the Truth, the cows enjoyed in heaven, have given us to drink lowing with happy udders ; its rivers have flowed evenly over the mountain and claim right thinking as an alms from the Truth's supreme region.

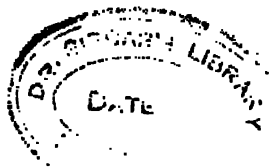
O Fire, praying in thee for right thinking as for an alms from on high, the masters of sacrifice set inspired knowledge in the heavens : they made night and day of two different forms and joined together the black and the rosy hue.

The mortals whom thou makest to haste to felicity, make us of them, even us and the masters of riches. Fill earth and air and heaven ; cling to the whole world like a shadow.

O Fire, give us thy protection ; may we vanquish

their war-horses by our war-horses, their strong men by our strong men, their heroes by our heroes : may the seers have the mastery of the riches discovered by our fathers and may they enjoy them living a hundred winters.

O creator, O Fire, may these words be pleasant to thy mind and to thy heart. Let our yoke be firm and our strength control the reins of thy opulence; let us hold the inspired knowledge that is enjoyed by the gods.



After the War

The great war has for some time been over : it is already receding into the near distances of the past. Around us is a black mist and welter of the present, before us the face of a dim and ambiguous future. It is just possible however to take some stock of the immediate results of the war, although by no stretch of language can the world situation be called clear, for it is marked rather by chaotic drift and an unexampled confusion. The ideals which were so loud of mouth during the collision—mainly as advertising agents of its conflicting interests,—are now discredited and silent : an uneasy locked struggle of irreconcilable forces entangled in an inextricable clasp of enmity, but too weak or too exhausted to prevail against each other and unable to separate, a bewildered opportunism incapable of guiding itself or finding an issue is the character of the present situation. Humanity has the figure of a derelict with broken mast and rudder drifting on a sea still upheaved by the after swell of the tempest, the statesmen of the Supreme Council figuring as its impotent captains and shouting directions that have not the least chance of useful execution and have to be changed from moment to moment. Nowhere is there a guiding illumination or a just idea that is at all practicable. A great intellectual and moral bankruptcy, an immense emptiness and depression has succeeded to the delirium of massacre,

This is indeed the most striking immediate after result of the war, the atmosphere of a worldwide disappointment and disillusionment and the failure of great hopes and ideals. What high and large and dazzling things were promised us during the war, and where are they now? Rejected, tarnished, dishonoured they lie cast aside dead and stripped and desecrated on the blood-stained refuse heap that the war has left behind it. Not one remains to us. The war that was fought to end war has been only the parent of fresh armed conflict and civil discord and it is the exhaustion that followed it which alone prevents as yet another vast and sanguinary struggle. The new fair and peaceful world order that was promised us has gone far away into the land of chimeras. The League of Nations that was to have embodied it hardly even exists or exists only as a mockery and a byword. It is an ornamental a quite helpless and otiose appendage to the Supreme Council, at present only a lank promise dangled before the vague and futile idealism of those who are still faithful to its sterile formula, a League on paper and with little chance, even if it becomes more apparently active, of being anything more than a transparent cover or a passive support for the domination of the earth by a close oligarchy of powerful governments or, it may be even, of two allied and imperialistic nations. The principle of self-determination once so loudly asserted is now openly denied and summarily put aside by the victorious empires. In its place we have the map of Europe remade on old diplomatic principles, Africa appropriated and partitioned as the personal property of two or three great European powers and western Asia condemned to be administered under a system of mandates that are now quite openly justified as instruments of commercial exploitation and have to be forced on unwilling peoples by the sovereign right of the machine-gun and the bayonet. The spectacle of subject peoples and "protected" nations demanding freedom and

held down by military force continues to be a principal feature of the new order. The promised death of militarism is as far off as ever : its spirit and its actuality survive everywhere, and only its centre of strength and main operation has shifted westward—and eastward. All these things were foreseen while yet the war continued by a few who even while holding to the ideal persisted in seeing clearly : they are now popular commonplaces.

This however is only one side of the situation, the most present, insistent and obvious, but not therefore the most important and significant. It marks a stage, it is not the definite result of the great upheaval. The expectation of an immediate and magically complete transformation and regeneration of the world by the radical operation of the war was itself an error. It was an error to imagine that the power of the past rooted in the soil of long-seated human custom and character would disappear in one fierce moment or abdicate at once to the virgin power of the future. The task to be accomplished is too great to be so easy: the regeneration of man and his life, his rebirth into a higher nature is not to be effected by so summary and outward a process. It was an error to suppose that the war was or could be the painful, the terrible, but in the end the salutary crisis by which that great change would be decisively effected,—a change that would mean a complete renovation and purification of the soul, mind and life of humanity. The war came only as a first shock and overturn, an opportunity for certain clearances, a death-blow to the moral though not as yet to the material hold of certain ideas and powers that were till then confident and throned, sure of the present and hopeful of their possession of the future. It has loosened the soil, but the uprooting of all the old growths was more than it could effectuate. It has cleared a certain amount of ground, but the fruitful filling of that ground is an operation for other forces : it has ploughed and upturned much soil, but it is

as yet a far cry to the new sowing and the harvest. It was, finally, and it still continues a cherished error to imagine that the mere alteration, however considerable, of political or other machinery is the sufficient panacea for the shortcomings of civilisation. It is a change of spirit, therefore a spiritual change, that can alone be the sanction and the foundation of a greater and better human existence.

The survival of old principles and conditions is still not the important matter. However great their appearance of outward and material strength, inwardly they are sick, weakened and have forfeited the promise of the future : all their intellectual and moral hold is gone and with that disappearance there is evident a notable failing of their practical effectuating wisdom and of their sustaining self-confidence. The instinct of self-continuation, the impetus of their past motion keeps them going and they must last so long as they have some hold in the inert continuity of the past mental and vital habit of the peoples and are not pushed over by the growing and arising strength of the new forces that belong to the future. All their movements only serve to increase that strength, and whether they seek to perpetuate themselves by a violent insistence on their own principle or haggle and compromise with the quite opposite principles that are destined to replace them, each step they take brings them nearer to their ending. It is more fruitful to regard rather the new things that are not yet in possession of the present but already struggling to assert themselves against its ponderous and effective but ephemeral pressure.

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It was very evident during the progress of the war that there were two great questions that it would not solve but rather must prepare for an acute stage of crisis, the growing struggle between Capital and Labour and the Asiatic question, no longer a quarrel now between rival exploiters but the issue between invading Europe and a resurgent Asia. The war itself was in its immediate aspect a battle

between the German idea and the middle class liberalism represented by the western peoples, France, England, America, and during the settlement of that present issue the other two questions more momentous for the future had to be held in abeyance. There was a truce between Capital and Labour, a truce determined only by a violent concentration of national feeling that proved too strong for the vague idealistic internationalism of the orthodox socialistic idea, not by any essential issue ; for the futile idyllic promise of a rapprochement and a reconciliation between the hostile classes was too hollow an unreality to count as a factor. At the same time the Asiatic question too was in suspension and even enticing prospects of self-determination and independence or more qualified but still tempting allurements were proffered by the liberal empires to peoples who had been till then held as beyond the pale of civilisation. The Asiatic peoples too weak for an independent action ranged themselves on the side whose success seemed to offer to them the greater hope or else the least formidable menace. All this is now of the past : the natural and inevitable relations have reasserted themselves and these great questions are coming to a head. The modern contest between Capital and Labour has entered into a new phase and the two incurably antagonistic principles are evidently moving in spite of many hesitations and indecisions towards the final and decisive battle. In Asia the issue has already been joined between the old rule of dependency and protectorate with their new parti-coloured variation the mandate and the clear claim of the Asiatic peoples to equality and independence. All other things still in the forefront belong to the prolongation of the surviving or else to the liquidation of the dead past : these two alone are living questions of the immediate future.

The forces of Socialism and Capitalism now look each other in the face all over Europe,—all other distincti-

ons are fading, the old minor political quarrels within the nation grown meaningless,—but have not yet joined battle. The old middle class regime still holds the material power, keeps by the prestige of possession and men's habit of preferring present ills to an insecure adventure the mind of the uncertain mass and summons all its remaining forces to maintain its position. It is faced by the first actuality of a successful socialistic and revolutionary regime in Russia, but hitherto, although its repeated efforts to stifle it in its birth have been vain, it has succeeded in isolating, in blockading and half starving it, in erecting against its westward urge an artificial frontier and in stemming the more rapid propagation of its master ideas by a constant campaign of discredit. Attempts at any soviet revolution west of the Russian line have been put an end to for the moment by legal or military repression. On the other hand the economic condition of the world becomes worse and not better every year and it is becoming more and more evident that capitalism has not only lost its moral credit but that it is unable to solve the material problems it has itself raised and brought to a head, while it blocks the way to any other solution. Every year that passes in this deadlock sees an enormous increase in the strength of the socialistic idea and the number and quality and the extremist fervour of its adherents. There is undoubtedly almost everywhere a temporary stiffening and concentration of the old regime ; this as a phenomenon very much resembles the similar stiffening and concentration of the old monarchic and aristocratic regime that was the first result of the war between revolutionary France and Europe: but it has less reality of force and little chance of an equal duration ; for the current of revolution is now only checked and not as then temporarily fatigued and exhausted and the accumulated rush of the ideas and forces that make for change is in our day, immeasurably greater. The materials of an immense poli-

tical, social and economic overturn, perhaps of a series of formidable explosions strengthened in force by each check and compression, everywhere visibly accumulate.

The outstanding portent of things to come is the continued existence, success, unbroken progress of the Russian revolution. This event promises to be as significant in human history as the great overturn of established ideas and institutions initiated in France in the eighteenth century, and to posterity it may well be this and not the downfall of Germany for which the great war will be ever memorable. Its importance is quite independent of the merits and demerits or the chances of survival of the present Bolshevik regime. The Bolshevik dictatorship is admittedly only an instrument of transition, a temporary concentration of revolutionary force, just as the Supreme Council and all that it supports is a temporary concentration of the opposing conservative forces. The achievements of this extraordinary government have been of a sufficiently astonishing character. Assailed continually from within and without, ruthlessly blockaded and starved and deprived of all means of sustenance and action except those it could create for itself out of itself or else conquer, repeatedly brought to the verge of downfall, it has survived all difficulties and dangers and rather derived always new strength from misfortune, overcome its internal and withstood its external enemies, spread itself in Asia beyond its own borders, organised out of chaos a strong civil and military instrument, and has had the force in the midst of scarcity, civil strife and foreign menace to lay the initial basis of a new type of society. This miracle of human energy is in itself no more than that, a repetition under more unfavourable circumstances of the extraordinary achievement of the Jacobins during the French revolution. More important is the power of the idea that is behind these successes and has made them possible. It is a fact of only outward significance that the

Bolsheviks not so long ago threatened with the loss of Moscow are now on the road to Warsaw. It is of much more significance that the western Powers find themselves driven at last to negotiate with the first successful communist government of modern times still denounced by them as a monstrosity to be destroyed and a danger to civilisation. But the thing of real significance is not these events that might have gone and might still go otherwise and might turn out to be only an episode ; it is rather this fundamental fact affecting future possibilities that a great nation marked out as one of the coming leaders of humanity has taken a bold leap into the hidden gulfs of the future, abolished the past foundations, made and persisted in a radical experiment of communism, replaced middle class parliamentarism by a new form of government and used its first energy of free life to initiate an entirely novel social order. It is acts of faith and audacities of this scale that change or hasten the course of human progress. It does not follow necessarily that what is being attempted now is the desirable or the definite form of the future society, but it is a certain sign that a phase of civilisation is beginning to pass and the Time Spirit preparing a new phase and a new order.

It may well take time for the communistic idea to make its way westward and it may too undergo considerable modifications in the passage, but there is already a remarkable evolution in that sense. The Labour movement is everywhere completing its transformation from a reformist into a socialistic and therefore necessarily in spite of present hesitations a revolutionary type. The struggle of Labour for a better social status and a share in the government has grown obsolete: the accepted ideal is now the abolition of the capitalistic structure of society and the substitution of labour for wealth as the social basis and the governing power. The differences within the body of the movement touch no longer the principle

but the means and process of the change and the precise form to be given to the coming socialistic government and society. It is only this division of counsels that still retards the onward motion and prevents the joining of the decided issue of battle. It is noticeable that the strength of the socialist and communistic idea increases as one goes eastward, diminishes in the opposite direction : the movement of progress is no longer from the west eastwards but from the east towards the occident. The more extreme forces are however daily increasing everywhere and are making themselves felt even in plutocratic America. In any case, whatever retardation of pace there may be, the direction of the stream is already clear and the result hardly doubtful. The existing European system of civilisation at least in its figure of capitalistic industrialism has reached its own monstrous limits, broken itself by its own mass and is condemned to perish. The issue of the future lies between a labour industrialism not very different except in organisation from its predecessor, some greater spirit and form of socialistic or communistic society such as is being attempted in Russia or else the emergence of a new and as yet unforeseen principle.

The upcoming force that opens a certain latitude for this last possibility is the resurgence of Asia. It is difficult to believe that Asia once free to think, act and live for herself will be for long content merely to imitate the past or the present evolution of Europe. The temperament of her peoples is marked off by too deep-seated a difference, the build and movement of their minds is of another character. At present however the movement of resurgence in Asia is finding expression more by a preface, an attempt to vindicate her bare right to live for herself, than by any pregnant effort of independent creative thought or action. The Asiatic unrest is still the second prominent feature of the situation. It is manifest in different forms from Egypt to China. It takes the shape in the Moslem world

of a rejection of protectorates and mandates and a ferment of formation of independent Asiatic states. It manifests in India in a growing dissatisfaction with half methods and a constantly accentuated vehemence of the demand for complete and early self-government. It is creating in the Far East obscurer movements the sense of which has yet to emerge. This unrest envisages as yet little beyond the beginnings of a free action and existence. It appeals to the ideas of liberty that have long been fully self-conscious and the formulas that are systematically applied in Europe, self-government, Home Rule, democracy, national independence. At the same time there is involved, subconscious as yet in the great Asiatic masses but already defining itself in more awakened minds, another issue that may seem at first sight incompatible or at least disparate with this imitative seizing on principles associated with the modern forms of freedom and progress,—an ideal of spiritual and normal independence and the defence against the European invasion of the subtle principle of Asiatic culture. In India the notion of an Asiatic, a spiritualised democracy has begun to be voiced, though it is as yet vague and formless. The Khilafat agitation has a religious and therefore a cultural as well as a political motive and temper. The regime of the mandate is resisted because it signifies the political control and economic exploitation of Asia by Europe, but there is another more latent source of repugnance. The effective exploitation is impossible without the breaking and recasting of Asiatic life into the harsh moulds of European capitalism and industrialism and, although Asia must learn to live no longer in the magnificent but insufficient past but in the future, she must too demand to create that future in her own image. It is this twofold claim carrying in it the necessity of a double, an inner and an outer resistance that is the present meaning of the Asiatic unrest and the destined meaning of the Asiatic resurgence.

The capitalistic governments of Europe embarrassed by Asiatic unrest and resistance attempt to meet it with a concession in form and a denial in fact and principle. India is granted not the beginning of responsible government, but a first "substantial" step towards ; but it is a step hedged in with a paralysing accumulation of safeguards for British political and capitalistic interests and a significant condition that her farther progress must depend on the extent to which she is prepared to reform herself politically, economically and socially in the image of the British spirit. A French military force occupies Damascus, expels the king and government elected by the people, but promises to establish an indigenous government subservient to the European interest and its mandate. England offers Mesopotamia an Arab government saddled with an Anglo-Indian administration and the moral and material benefits of the exploitation of the oil of Mosul ; meanwhile she is fighting the insurgent population in order to force on it its own greater good against its own barbarous and ignorant will to independence. A British control is to guarantee the integrity of Persia. Palestine is to be colonised by a Jewish immigration from Europe and to be administered by a High Commissioner in the interests—but against the will—of all its races. The Turkish people stripped of temporal empire and the prestige of the Khalifate are to be free under a strict and close international control and to be compelled by a Greek army to accept this unprecedented happiness and this unequalled opportunity of becoming a civilised modern nation. Here much more than against the organised forces of Labour the old regime has the material power to enforce its dictates. It remains none the less certain that a solution of this kind will not put an end to the unrest of Asia. The attempt is likely to recoil upon itself, for these new burdens must impose a greatly added strain on an already impossible financial condition and hasten the social and economic

revolution in Europe. And even if it were otherwise, the resurgence of a great continent cannot be so held under. One day it will surely prevail against whatever difficulties and possess its inevitable future.

These two predestined forces of the future, socialism and the Asiatic resurgence, tend for the moment to form at least a moral alliance. The Labour and socialistic parties in the now dominant nations are strongly opposed to the policy of their governments and extend their support to the claims of subject or menaced nationalities in Asia as well as in Europe. In the more advanced Asiatic countries, as in Ireland, the national movement allies itself closely with a nascent labour movement. Bolshevie Russia is in alliance with or sovietises and controls the policy of the existing independent states of central Asia, casts a ferment into Persia and lends whatever moral support it can to the Turk or the Arab. This tendency may have in itself little meaning beyond the sympathy created by reaction against a common pressure. Forces and interests in action are always opportunist and grasp in emergency at help or convenience from whatever quarter; but these alliances of pure interest, unless they find some more permanent support, are fragile and ephemeral combinations. Bolshevik Russia may set up Soviet governments in Georgia and Ajerbaijan, but if these are only governments of occasion, if Sovietism does not correspond to or touch something more profound in the instinct, temperament and idea of these peoples, they are not likely to be durable. British Labour although it makes no present conditions, expects a self-governing India to evolve in the sense of its own social and economic idea, but it is conceivable that a self-governing India may break away from the now normal line of development and discover her own and an unexpected social and economic order. All that we can say certainly at present is that the dominant governments of Europe have so managed that they find their scheme

of things in opposition at once to the spirit and menaced by the growth of two great world forces, both compressed and held back by it and both evident possessors of the future.

That means that we are as yet far from a durable order and can therefore look forward to no suspension of the earth's troubles. The balance of the present, if such a chaotic fluctuation of shifts and devices can be called a balance, has no promise of duration, is only a moment of arrest, and we must expect, as soon as the sufficient momentum can come or circumstance open a door of escape for the release of compressed forces, more surprising and considerable movements, radical reversals and immense changes. The subject of supreme interest is not the circumstance that will set free their paths, for fate when it is ready takes advantage of any and every circumstance, but the direction they will take and the meaning they will envelop. The evolution of a socialistic society and the resurgence of Asia must effect great changes and yet they may not realise the larger human hope. Socialism may bring in a greater equality and a closer association into human life, but if it is only a material change, it may miss other needed things and even aggravate the mechanical burden of humanity and crush more heavily towards the earth its spirit. The resurgence of Asia, if it means only a redressing or shifting of the international balance, will be a step in the old circle, not an element of the renovation, not a condition of the step forward and out of the groove that is now felt however vaguely to be the the one thing needful. The present international policy of Labour carries in itself indeed at its end,—provided Labour in power is faithful to the mind of Labour in opposition,—one considerable promise, a juster equation between the national and the international idea, an international comity of free nations, a free, equal and democratic league of peoples in place of the present close oligarchy of powers

that only carries the shadow of an unreal League as its appendage. An international equality and cooperation in place of the past disorder or barbaric order of domination and exploitation is indeed a first image that we have formed of the better future. But that is not all: it is only a framework. It may be at lowest a novel machinery of international convenience, it may be at most a better articulated body for the human race. The spirit, the power, the idea and will that are meant to inform or use it is the greater question, the face and direction of destiny that will be decisive.

The two forces that are arising to possess the future represent two great things, the intellectual idealism of Europe and the soul of Asia. The mind of Europe labouring by Hellenism and Christianity and enlarging its horizons by free thought and science has arrived at an idea of human perfectibility or progress expressed in the terms of an intellectual, material and vital freedom, equality and unity of close association, an active fraternity or comradeship in thought and feeling and labour. The difficulty is to make of the component parts of this idea a combined and real reality in practice and the effort of European progress has been a labour to discover and set up a social machinery that shall automatically turn out this production. The first equation discovered, an individualistic democracy, a system of political liberty and equality before the law, has helped only to a levelling as between the higher orders, the competitive liberty of the strongest and most skilful to arrive, an inhuman social inequality and economic exploitation, an incessant class war and a monstrous and opulently sordid reign of wealth and productive machinery. It is the turn now of another equation, an equality as absolute as can be fabricated amid the inequalities of Nature by reason and social science and machinery,—and most of all an equal association in the labour and the common profits of a collective life. It



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is not certain that this formula will succeed very much better than its predecessor. This equality can only be presently secured by strict regulation, and that means that liberty at least for a time must go under. And at any rate the root of the whole difficulty is ignored, that nothing can be real in life that is not made real in the spirit. It is only if men can be made free, equal and united in spirit that there can be a secure freedom, equality and brotherhood in their life. The idea and sentiment are not enough, for they are incomplete and combated by deep-seated nature and instinct, and they are besides inconstant and fluctuate. There must be an immense advance that will make freedom, equality and unity our necessary internal and external atmosphere. This can come only by a spiritual change and the intellect of Europe is beginning to see that the spiritual change is at least a necessity; but it is still too intent on rational formula and on mechanical effort to spare much time for discovery and realisation of the things of the spirit.

Asia has made no such great endeavour, no such travail of social effort and progress. Order, a secure ethical and religious framework, a settled economical system, a natural becoming fatally a conventional and artificial hierarchy have been her ordinary methods, everywhere indeed where she reached a high development of culture. These things she founded on her religious sense and sweetened and made tolerable by a strong communal feeling, a living humanity and sympathy and certain accesses to a human equality and closeness. Her supreme effort was to discover not an external but a spiritual and inner freedom and that carried with it a great realisation of spirituality equality and oneness. This spiritual travail was not universalised nor any endeavour made to shape the whole of human life in its image. The result was a disparateness between the highest inner individual and the outward social life, in India the increasing ascetic ex-

odus of the best who lived in the spirit out of the secure but too narrow walls of the ordinary existence and the sterilising idea that the greatest universal truth of spirit discovered by life could yet not be the spirit of that life and is only realisable outside it. But now Asia enduring the powerful pressure of Europe is being forced to face the life problem again under the necessity of another and a more active solution. Assimilative, she may reproduce or imitate the occidental experiment of industrialism, its first phase of capitalism, its second phase of socialism; but then her resurgence will bring no new meaning or possibility into the human endeavour. Or the closer meeting of these two halves of the mind of humanity may set up a more powerful connection between the two poles of our being and realise some sufficient equation of the highest ideals of each, the inner and the outer freedom, the inner and the outer equality, the inner and the outer unity. That is the largest hope that can be formed on present data and circumstance for the human future.

But also, as from the mixing of various elements an unforeseen form emerges, so there may be a greater unknown something concealed and in preparation, not yet formulated in the experimental laboratory of Time, not yet disclosed in the design of Nature. And that then, some greater unexpected birth from the stress of the evolution, may be the justifying result of which this unquiet age of gigantic ferment, chaos of ideas and inventions, clash of enormous forces, creation and catastrophe and dissolution is actually amid the formidable agony and tension of this great imperfect body and soul of mankind in creative labour.

A Defence of Indian Culture

XVIII

The classical age of the ancient literature, the best known and appraised of all, covers a period of some ten centuries and possibly more, and it is marked off from the earlier writings by a considerable difference, not so much in substance, as in the moulding and the colour of its thought, temperament and language. The divine childhood, the heroic youth, the bright and strong early manhood of the people and its culture are over and there is instead a long and opulent maturity and as its sequence an equally opulent and richly coloured decline. The decline is not to death, for it is followed by a certain rejuvenescence, a fresh start and repeated beginning, of which the medium is no longer the Sanskrit but derived languages, the daughters of the dialects raised into literary instruments and developing as the grand and ancient tongue loses its last forces of inspiring life. The difference in spirit and mould between the epics and the speech of Bhartrihari and Kalidasa is already enormous and may possibly be explained by the early centuries of Buddhism when Sanskrit ceased to be the sole literary tongue understood and spoken by all educated men and Pali came up as its successful rival and the means of expression for at least a great part of the current of the national thought and life. The language and movement of the epics have all the

vigour, freedom, spontaneous force and appeal of a speech that leaps straight from the founts of life ; the speech of Kalidasa is an accomplished art, an intellectual and aesthetic creation consummate, deliberate, finely ornate, carved like a statue, coloured like a painting, not yet artificial, though there is a masterly artifice and device, but still a careful work of art laboured by the intelligence. It is carefully natural, not with the spontaneous ease of a first, but the accomplished air of ease of a habitual second nature. The elements of artifice and device increase and predominate in the later writers, their language is a laborious and deliberate though a powerful and beautiful construction and appeals only to an erudite audience, a learned elite. The religious writings, Purana and Tantra, moving from a deeper, still intensely living source, aiming by their simplicity at a wider appeal, prolong for a time the tradition of the epics, but the simplicity and directness is willed rather than the earlier natural ease. In the end Sanskrit becomes the language of the Pundits and except for certain philosophical, religious and learned purposes no longer a first-hand expression of the life and mind of the people.

The alteration in the literary speech corresponds however, apart from all inducing circumstances, to a great change in the centre of mentality of the culture. It is still and always spiritual, philosophical, religious, ethical, but the inner austerer things seem to draw back a little and to stand in the background, acknowledged indeed and overshadowing the rest, but nevertheless a little detaching themselves from them and allowing them to act for their own enlargement and profit. The exterior powers that stand out in front are the curious intellect, the vital urge, the aesthetic, urbanely active and hedonistic sense life. It is the great period of logical philosophy, of science, of art and the developed crafts, law, politics, trade, colonisation, the great kingdoms and empires with their

ordered and elaborate administrations, the minute rule of the Shastras in all departments of thought and life, an enjoyment of all that is brilliant, sensuous, agreeable, a discussion of all that could be thought and known, a fixing and systemising of all that could be brought into the compass of intelligence and practice,—the most splendid, sumptuous and imposing millennium of Indian culture.

The intellectuality that predominates is not in any way restless, sceptical or negative, but it is enormously inquiring and active, accepting the great lines of spiritual, religious, philosophical and social truth that had been discovered and laid down by the past, but eager too to develop, to complete, to know minutely and thoroughly and fix in perfectly established system and detail, to work out all possible branches and ramifications, to fill the intelligence, the sense and the life. The grand basic principles and lines of Indian religion, philosophy, society have already been found and built and the steps of the culture move now in the magnitude and satisfying security of a great tradition; but there is still ample room for creation and discovery within these fields and a much wider province, great beginnings, strong developments of science and art and literature, the freedom of the purely intellectual and aesthetic activities, much scope too for the hedonisms of the vital and the refinements of the emotional being, a cultivation of the art and rhythmic practice of life. There is a highly intellectualised vital stress and a many-sided interest in living, an indulgence of an at once intellectual and vital and sensuous satisfaction extending even to a frankness of physical and sensual experience, but in the manner of the oriental mind with a certain decorousness and order, an element of aesthetic restraint and the observance of rule and measure even in indulgence that saves always from the unbridled license to which less disciplined races are liable

The characteristic action of the intellectual mind predominates. In the earlier age the many strands of the Indian mind and life principle are unified and inseparable, a single wide movement set to a strong and abundant but simple music; here they seem to stand side by side related and harmonised, curious and complex, multiply one. The spontaneous unity of the intuitive mind is replaced by the artificial unity of the analysing and synthetising intelligence. Art and religion still continue the predominance of the spiritual and intuitive motive, but it is less to the front in literature. A division has been settled between religious and secular writing that did not exist to any appreciable extent in the previous ages. The great poets and writers are secular creators and their works have no chance of forming part of the intimate religious and ethical mind of the people as did the Ramayana and Mahabharata. The stream of religious poetry flows separately in Purana and Tantra.

The great representative poet of this age is Kalidasa. He establishes a type which was preparing before and endured after him with more or less of additional decoration, but substantially unchanged through the centuries. His poems are the perfect and harmoniously designed model of a kind and substance that others cast always into similar forms but with a genius inferior in power or less rhythmically balanced, faultless and whole. The art of poetic speech in Kalidasa's period reaches an extraordinary perfection. Poetry itself had become a high craft, conscious of its means, meticulously conscientious in the use of its instruments, as alert and exact in its technique as architecture, painting and sculpture, vigilant to equate beauty and power of the form with nobility and richness of the conception, aim and spirit and the scrupulous completeness of its execution with fullness of aesthetic vision or of the emotional or sensuous appeal. There was established here as in the other arts and indeed during all

this era in all human activities a Shastra, a well recognised and carefully practised science and art of poetics, critical and formulative of all that makes perfection of method and prescriptive of things to be avoided, curious of essentials and possibilities but under a regime of standards and limits conceived with the aim of excluding all fault of excess or of defect and therefore in practice as unfavourable to any creative lawlessness, even though the poet's native right of fantasy and freedom is theoretically admitted, as to any least tendency towards bad or careless, hasty or irregular workmanship. The poet is expected to be thoroughly conscious of his art, as minutely acquainted with its conditions and its certain standard and method as the painter and sculptor and to govern by his critical sense and knowledge the flight of his genius. This careful art of poetry became in the end too much of a rigid tradition, too appreciative of rhetorical device and artifice and even permitted and admired the most extraordinary contortions of the learned intelligence, as in the Alexandrian decline of Greek poetry, but the earlier work is usually free from these shortcomings or they are only occasional and rare.

The classical Sanskrit is perhaps the most remarkably finished and capable instrument of thought yet fashioned, at any rate by either the Aryan or the Semitic mind, lucid with the utmost possible clarity, precise to the farthest limit of precision, always compact and at its best sparing in its formation of phrase, but yet with all this never poor or bare : there is no ~~sacrifice~~ of depth to lucidity, but rather a pregnant opulence of meaning, a capacity of high richness and beauty, a natural grandeur of sound and diction inherited from the ancient days. The abuse of the faculty of compound structure proved fatal later on to the prose, but in the earlier prose and poetry where it is limited, there is an air of continent abundance strengthened by restraint and all the more capable of making

the most of its resources. The great and subtle and musical rhythms of the classical poetry with their imaginative, attractive and beautiful names, manifold in capacity, careful in structure, are of themselves a mould that insists on perfection and hardly admits the possibility of a mean or slovenly workmanship or a defective movement. The unit of this poetical art is the sloka, the sufficient verse of four quarters or padas, and each sloka is expected to be a work of perfect art in itself, a harmonious vivid and convincing expression of an object, scene, detail, thought, sentiment, state of mind or emotion that can stand by itself as an independent figure ; the succession of slokas must be a constant development by addition of completeness to completeness and the whole poem or canto of a long poem an artistic and satisfying structure in this manner, the succession of cantos a progression of definite movements building a total harmony. It is this carefully artistic and highly cultured type of poetic creation that reached its acme of perfection in the poetry of Kalidasa.

This preeminence proceeds from two qualities possessed in a degree only to be paralleled in the work of the greatest world-poets and not always combined in them in so equable a harmony and with so adequate a combination of execution and substance. Kalidasa ranks among the supreme poetic artists with Milton and Virgil and he has a more subtle and delicate spirit and touch in his art than the English, a greater breath of native power informing and vivifying his execution than the Latin poet. There is no more perfect and harmonious style in literature, no more inspired and careful master of the absolutely harmonious and sufficient phrase combining the minimum of word expenditure with the fullest sense of an accomplished ease and a divine elegance and not excluding a fine excess that is not excessive, an utmost possible refined opulence of aesthetic value. More perfectly than any other he realises the artistic combination of a harmo-

nious economy of expression, not a word, syllable, sound in superfluity, and a total sense of wise and lavish opulence that was the aim of the earlier classical poets. None so divinely skilful as he in imparting without any overdoing the richest color, charm, appeal and value, greatness or nobility or power or suavity and always some kind and the right kind and the fullest degree of beauty to each line and each phrase. The felicity of selection is equalled by the felicity of combination. One of the most splendidly sensuous of poets in the higher sense of that epithet because he has a vivid vision and feeling of his object, his sensuousness is neither lax nor overpowering, but always satisfying and just, because it is united with a plenary force of the intelligence, a gravity and strength sometimes apparent, sometimes disguised in beauty but appreciable within the brodered and coloured robe, a royal restraint in the heart of a regal indulgence. And Kalidasa's sovereign mastery of rhythm is as great as his sovereign mastery of phrase. Here we meet in each metrical kind with the most perfect discoveries of verbal harmony in the Sanskrit language (pure lyrical melody comes only afterwards at the end in one or two poets like Javadeva), harmonies founded on a constant subtle complexity of the fine assonances of sound and an unobtrusive use of significant cadence that never breaks the fluent unity of tone of the music. And the other quality of Kalidasa's poetry is the unfailing adequacy of the substance. Careful always to get the full aesthetic value of the word and sound clothing his thought and substance, he is equally careful that the thought and the substance itself should be of a high, strong or rich intellectual, descriptive or emotional value. His conception is large in its view though it has not the cosmic breadth of the earlier poets and it is sustained at every step in its execution. The hand of the artist never fails in the management of its material,—exception being made of a fault of composition marring one, the least considerable of his

works,—and his imagination is always as equal to its task as his touch is great and subtle.

The work to which these supreme poetic qualities were brought was very much the same at bottom, though differing in its form and method, as that achieved by the earlier epics ; it was to interpret in poetic speech and represent in significant images and figures the mind, the life, the culture of India in his age. Kalidasa's seven extant poems, each in its own way and within its limits and on its level a masterpiece, are a brilliant and delicately ornate roll of pictures and inscriptions with that as their single real subject. His was a richly stored mind, the mind at once of a scholar and observer possessed of all the learning of his time, versed in the politics, law, social idea, system and detail, religion, mythology, philosophy, art of his time, intimate with the life of courts and familiar with the life of the people, widely and very minutely observant of the life of Nature, of bird and beast, season and tree and flower, all the lore of the mind and all the lore of the eye ; and this mind was at the same time always that of a great poet and artist. There is not in his work the touch of pedantry or excessive learning that mars the art of some other Sanskrit poets, he knows how to subdue all his matter to the spirit of his art and to make the scholar and observer no more than a gatherer of materials for the poet, but it is there ready and available and constantly brought in as part of incident and description and surrounding idea and forms or intervenes in the brilliant series of images that pass before us in the long succession of magnificent couplets and stanzas. India, her great mountains and forests and plains and their peoples, her men and women, and the circumstances of their life, her animals, her cities and villages, her hermitages, rivers, gardens and till'd lands are the background of narrative and drama and love poem. He has seen it all and filled his mind with it and never fails to bring it before us vivid with all the wealth of description

of which he is capable. Her ethical and domestic ideals, the life of the ascetic in the forest or engaged in meditation and austerity upon the mountains and the life of the householder, her familiar customs and social standards and observances, her religious notions, cult, symbols give the rest of the surroundings and the atmosphere. The high actions of gods and kings, the nobler or the more delicate human sentiments, the charm and beauty of women, the sensuous passion of lovers, the procession of the seasons and the scenes of Nature, these are his favourite subjects.

He is a true son of his age in his dwelling on the artistic, hedonistic, sensuous sides of experience and pre-eminently a poet of love and beauty and the joy of life. He represents it also in his intellectual passion for higher things, his intense appreciation of knowledge, culture, the religious idea, fidelity to the ethical ideal, the greatness of ascetic self-mastery, and these too he makes a part of the beauty and interest of life and sees as admirable elements of its complete and splendid picture. All his work is of this tissue. His great literary epic, the "House of Raghu", treats the story of a line of ancient kings as representative of the highest religious and ethical culture and ideals of the race and brings out its significances environed with a splendid decoration of almost pictorially depicted sentiment and action, noble or beautiful thought and speech and vivid incident and scene and surrounding. Another unfinished epic, a great fragment but by the virtue of his method of work complete in itself so far as the tale proceeds, is in subject a legend of the gods, the ancient subject of a strife of Gods and Titans, the solution prepared here by a union of the supreme God and the Goddess, but in treatment it is a description of Nature and the human life of India raised to a divine magnitude on the sacred mountain and in the homes of the high deities. His three dramas move around the passion of love, but with the same insistence on the detail and picture of life. One

poem unrolls the hued series of the seasons of the Indian year. Another leads the messenger cloud across northern India viewing as it passes the panorama of her scenes and closes on a vivid and delicately sensuous and emotional portrayal of the passion of love. In these varied settings we get a singularly complete impression of the mind, the tradition, the sentiment, the rich, beautiful and ordered life of the India of the times, not in its very deepest things, for these have to be sought elsewhere, but in what was for the time most characteristic, the intellectual, vital and artistic turn of that period of her culture.

The rest of the poetry of the times is of one fundamental type with Kalidasa's; for it has with individual variations the same thought mind, temperament, general materials, poetic method, and much of it has a high genius or an unusual quality and distinction though not the same perfection, beauty and felicity. The literary epics of Bharavi and Magha reveal the beginning of the decline marked by the progressive encroachment of a rhetorical and laborious standard of form, method and manner that heavily burdens and is bound eventually to stifle the poetic spirit, an increasing artificiality of tradition and convention and gross faults of taste that bear evidence of the approaching transmission of the language out of the hands of the literary creator into the control of the Pundit and pedant. Magha's poem is more constructed by rule of rhetoric than created and he displays as merits the very worst puerilities of melodious jingle, intricate acrostic and laborious double meaning. Bharavi is less attainted by the decadence, but not immune, and he suffers himself to be betrayed by its influence to much that is neither suitable to his temperament and genius nor in itself beautiful or true. Nevertheless Bharavi has high qualities of grave poetic thinking and epic sublimity of description and Magha poetic gifts that would have secured for him a more considerable place in literature if the poet had not

been crossed with a pedant. In this mixture of genius with defect of taste and manner the later classical poets resemble the Elizabethans with the difference that in one case the incoherence is the result of a crude and still unripe, in the other of an overripe and decadent culture. At the same time they bring out very prominently the character of this age of Sanskrit literature, its qualities but also its limitations that escape the eye in Kalidasa and are hidden in the splendour of his genius.

This poetry is preeminently a ripe and deliberate poetic representation and criticism of thought and life and the things that traditionally interested an aristocratic and cultured class in a very advanced and intellectual period of civilisation. The intellect predominates everywhere and, even when it seems to stand aside and leave room for pure objective presentation, it puts on that too the stamp of its image. In the earlier epics the thought, religion, ethics, life movements are all strongly lived; the poetic intelligence is at work but always absorbed in its work, self-forgetful and identified with its object, and it is this that is the secret of their great creative force and living poetic sincerity and power. The later poets are interested in the same things but with an intensely reflective experience and critical intelligence that always observes more than it lives with its objects. In the literary epics there is no real movement of life, but only a close brilliant description of life. The poet makes to pass before us a series of pictured incidents, scenes, details, figures, attitudes richly coloured, exact, vivid, convincing to the eye and attractive, but in spite of the charm and interest we speedily perceive that these are only animated pictures. Things are indeed seen vividly but with the more outer eye of the imagination, observed by the intellect, reproduced by the sensuous imagination of the poet, but they have not been deeply lived in the spirit. Kalidasa alone is immune from this deficiency of the method because there is in him a great

thinking, imaginative, sensuous poetic soul that has lived and creates what he pictures and does not merely fabricate brilliant scenes and figures. The rest only occasionally rise above the deficiency and do then great and not only brilliant or effective work. Their ordinary work is so well done as to deserve great and unstinted praise for what it possesses, but not the highest praise. It is in the end more decorative than creative. There ensues from the character of this poetic method a spiritual consequence, that we see here very vividly the current thought, ethics, aesthetic culture, active and sense life of contemporary India, but not the deeper soul of these things so much as their outer character and body. There is much ethical and religious thought of a sufficiently high ideal kind, and it is quite sincere but only intellectually sincere, and therefore there is no impression of the deeper religious feeling or the living ethical power that we get in the Mahabharata and Ramayana and in most of the art and literature of India. The ascetic life is depicted, but only in its ideas and outward figure : the sensuous life is depicted in the same scrupulous manner—it is intensely observed and appreciated and well reproduced to the eye and the intelligence, but not intensely felt and created in the soul of the poet. The intellect has become too detached and too critically observant to live things with the natural force of the life or with the intuitive identity. This is the quality and also the malady of an overdeveloped intellectualism and it has always been the forerunner of a decadence.

The predominantly intellectual turn appears in the abundance of another kind of writing, the gnomic verse, *subhâshita*. This is the use of the independent completeness of the sloka to be the body in its single sufficiency of the concentrated essence and expression of a thought, an aperçu or significant incident of life, a sentiment so expressed as to convey its essential idea to the intelligence. There is a great plenty of this kind of work admirably

done ; for it was congenial to the keen intellect and the wide, mature and well-stored experience of the age : but in the work of Bhartrihari it assumes the proportions of genius, because he writes not only with the thought but with a moved intellectuality of the feeling and an intimate experience that gives great potency and sometimes poignancy to his utterance. There are three centuries or *shatakas* of his sentences, the first expressing high ethical thought or worldly wisdom or brief criticisms of aspects of life, the second concerned with erotic passion, much less effective because it is the fruit of curiosity and the environment rather than the poet's own temperament and genius, and the third proclaiming an ascetic weariness and recoil from the world. Bhartrihari's triple work is significant of the three leading motives of the mind of the age, its reflective interest in life and turn for high and strong and minute thinking, its preoccupation with the enjoyment of the senses, and its ascetic spiritual turn—the end of the one and the ransom of the other. It is significant too by the character of this spirituality, no longer the great natural flight of the spirit to the fullness of its own high domain, but rather the turning away of the intellect and the senses wearied of themselves and life, unable to find there the satisfaction they sought, to find peace in a spiritual passivity in which the tired thought and sense could find their absolute rest and cessation.

The drama however is the most attractive though not therefore the greatest product of the poetical mind of the age. There its excessive intellectuality was compelled by the necessities of dramatic poetry to be more closely and creatively identified with the very mould and movement of life. The Sanskrit drama type is a beautiful form and it has been used in most of the plays that have come down to us with an accomplished art and a true creative faculty. At the same time it is true that it does not rise to the greatnesses of the Greek or the Shakes-

pearian drama. This is not due to the elimination of tragedy,—for there can be dramatic creation of the greatest kind without a solution in death, sorrow, overwhelming calamity or the tragic return of Karma, a note that is yet not altogether absent from the Indian mind,—for it is there in the Mahabharata and was added later on to the earlier triumphant and victorious close of the Ramayana ; but a closing air of peace and calm was more congenial to the sattwic turn of the Indian temperament and imagination. It is due to the absence of any bold dramatic treatment of the great issues and problems of life. These dramas are mostly romantic plays reproducing the images and settled paces of the most cultured life of the time cast into the frame of old myth and legend, but a few are more realistic and represent the type of the citizen householder or other scenes of the times or a historical subject. The magnificent courts of kings or the beauty of the surroundings of Nature are their more common scene. But whatever their subject or kind, they are only brilliant transcripts or imaginative transmutations of life, and something more is needed for the very greatest or most moving dramatic creation. But their type still admits of a high or a strong or delicate poetry and a representation, if not any very profound interpretation of human action and motive and they do not fall short in this kind. A great charm of poetic beauty and subtle feeling and atmosphere like that which captivates us in the Shakuntala of Kalidasa or an interesting turn of sentiment and action, a skilful unobtrusive development according to the recognised principle and carefully observed formula of the art, in temperate measure without violent noise of incident or emphatic stress on situation or crowded figures, the movement subdued to a key of suavity and calm, a delicate psychology, not a strongly marked characterisation such as is commonly demanded in the dramatic art of Europe, but a subtle indication by slight touches in the dialogue and action, are the usual cha-

racteristics. It is an art that was produced by and appealed to a highly cultured class, refined, and intellectual and subtle, loving best a tranquil aesthetic charm, suavity and beauty, and it has the limitations of the kind but also its qualities. There is a constant grace and fineness of work in the best period, a plainer and more direct but still fine vigour in Bhasa and the writers who prolong him, a breath of largeness and power in the dramas of Bhavabhuti, a high and consummate beauty in the perfection of Kalidasa.

This drama, this poetry, the prose romances crowded with descriptive detail, monographs like Bana's biography of Harsha or Jonaraja's history of Cashmere, the collections of religious or romantic or realistic tales, the Jatakas, the Kathasaritsagara, the Panchatantra which develops the form of the animal fable to make a piquant setting for a mass of acute worldly wisdom and policy and statecraft, and a great body of other less known work are only the surviving remnants of what, as many indications show, must have been an immense literary activity, but they are sufficiently abundant and representative to create a crowded and splendid impression of the picturing of a high culture, a rich intellectuality, a great and ordered society with an opulent religious, aesthetic, ethical, economic, political and vital activity, a many-sided development, a plentiful life-movement. As completely as the earlier epics they belie the legend of an India lost in metaphysics and religious dreamings and incapable of the great things of life. The other element which has given rise to this conception, an intense strain of philosophic thinking and religious experience, follows in fact at this time an almost separate movement and develops gradually behind the pomp and movement of this outward action the thought, the influences, the temperament and tendencies that were to govern another millennium of the life of the Indian people.

The Lines of Karma

THE FOUNDATION

The idea of Karma has behind it two ideas that are its constituent factors, a law of Nature, of the energy or action of Nature, and a soul that lives under that law, puts out action into that energy and gets from it a return in accordance and measure with the character of its own activities. And here certain considerations have at once intervened which it will not do to ignore. This putting out of action and its return cannot have anything more than a mechanical importance, it cannot have a mental, moral and spiritual significance, if the action of universal Nature is something quite different from the soul's action in character, in meaning, in the law of her being that constitutes it, if it is not itself the energy, the work of a Mind, a Soul, a Spirit. If the individual energy is that of a soul putting out action and receiving a return in kind, physical, mental, moral and spiritual from the universal energy, the universal energy too that makes the return should be that of an All-Soul in which and in relation to which this individual flame of the All-Soul lives. And it is apparent, if we consider, that the individual's energy of action is not something miraculously separate and independent, it is not a power born of itself, living in itself, acting in its separate and wholly self-formed puissance. On the contrary it is the universal that acts in the individual energy and acts, no doubt with an individual application, but on universal lines and in harmony with its universal law. But if that were all the truth, then there would be no real individual and no responsibility of any kind except the responsibility of universal Nature to carry out the idea or to execute the force put forth in the individual as in the universal by the All-Soul, the cosmic Spirit. But there is also this soul of the individual, and that is a be-

ing of the Infinite and a conscious and efficient portion of the All-Soul, a deputy or representative, and puts forth the energy given to it according to its own potentiality, type, limits with a will that is in some sense its own. The Spirit in the cosmos is the lord, the Ishwara of all Nature, but the individual soul is likewise a representative, a delegate Ishwara, the underlord at least if not the overlord of his nature,—the recipient, agent and overseer, let us say, of his own form and use of the universal energy of Nature.

And next we see that each being is actually in life, in the world an individual in a species and each species has a nature of its own, a Swabhava or way of the self-being, and each individual too a nature of his own, an individual way of his self-being within that of the species. The law of the action is determined generally by this swabhava of the species and individually by the swabhava of the individual but within that larger circle. Man is at once himself, in a certain way peculiar and unique, and a depressed portion of God and a natural portion of mankind. There is in other words a general and an individual Swadharma or natural principle and law of all action for the kind and for the individual in the kind. And it is clear too that every action must be a particular application, a single result, a perfect or imperfect, right or perverted use of the general and within it of the individual swadharma.

But again, if that were all, if each man came into life with his present nature ready determined for him and irrevocable and had to act according to it, there would be no real responsibility, for he would do good according to the good and evil according to the evil in his nature, he would be imperfect according to its imperfection or perfect according to its perfection, and he might have to suffer the return of his good or evil, bear exactly the just consequences of his perfection or his imperfection, but mechanically and not by his choice; for his apparent

choice would be the compulsion of the nature in him and could not be in any way, directly or indirectly, the result of his spirit's will. But in fact there is within his being a power of development, a power of change, or in the language of our modern conceptions an evolutionary power. His nature is what it is because he has so made it by his past ; he has induced this present formulation by a precedent will in his spirit. He has risen to humanity by the force of his spirit and by the power of the All-Soul out of the vast possibilities of universal Nature. He has developed by his own long evolution of that humanity the character and law of action of his present individual being ; he has built his own height and form of human nature. He may change what he has made, he may rise even, if that be within the possibilities of the universe, beyond human and to or towards superhuman nature. It is the possibility of the universal Nature and her law that determines his natural being and action, but it is part of her law to be subject to the spirit, and she will develop in reply to an insistent call ; for then she must respond, she must supply the needed energy, she must determine the acts in that direction, she must assure its issue. His past and his present nature and the environment he has secured may present constant obstacles, but they must still yield in the end to the evolutionary will in him in proportion to its sincerity, wholeness and insistence. All the possibility of the All-being is in him, all the power of the All-Will is behind him. This evolution and all its circumstances, his life, its form, its events, its values arise out of that urge and are shaped according to the past, present or future active will of his spirit. As is his use of the energy, so was and will be the return of the universal energy to him now and hereafter. This is the fundamental meaning of Karma.

At the same time this action and evolution of the spirit taking birth in a body are not an easy and simple

thing, as it would or might be if Nature were all of one piece and evolution were only a raising of the degrees of a single power. For there are many strands, many degrees, many forms of energy of Nature. There is in the world of birth an energy of physical being and nature, arising out of the physical an energy of vital being and nature, arising out of the vital an energy of mental being and nature, arising out of the mental an energy of spiritual or supramental being and nature. And each of these forms of energy has a law of its own, lines of its own action, a right to its own manner of operation and existence, because each is fundamental to some necessity of the whole. And we see accordingly that each in its impulse follows its own lines regardless of the rest, each in the combination imposes as much of its domination as it can on the others. The mental being is itself a most complex thing and has several forms of energy, an intellectual, a moral, an emotional, a hedonistic energy of mental nature, and the will in each is in itself absolute for its own rule and is yet forced to be modified in action by the running into it and across it of the other strands. The way and the movement of the world action are indeed a difficult and entangled process, *gahanā karmāno gatih*, and therefore too the way and movement of our own action which we cannot separate in its law, however much the mere mind in us might like to have it so, from the law of the world action. And if all these energies are forms of energy of the nature of the Spirit, then it is likely that only when we rise into the consciousness of the supreme spiritual being can we hope wholly to understand all the integral secret and harmony of the world action and therefore the integral meaning and law of Karma.

It may therefore serve a partial purpose but can be of little eventual advantage to try the cut the knot of the riddle by reducing to the law of one form of energy alone all the apparent tangle of the cosmic action. The universe

is not solely an ethical proposition, a problem of the antinomy of the good and the evil; the Spirit of the universe can in no way be imagined as a rigid moralist concerned only with making all things obey the law of moral good, or a stream of tendency towards righteousness attempting, hitherto, with only a very poor success, to prevail and rule; or a stern Justicer rewarding and punishing creatures in a world that he has made or has suffered to be full of wickedness and suffering and evil. The universal Will has evidently many other and more supple modes than that, an infinity of interests, many other elements of its being to manifest, many lines to follow, many laws and purposes to pursue. The law of the world is not this alone that our good brings good to us and our evil brings evil, nor is its sufficient key the ethical-hedonistic rule that our moral good brings to us happiness and success and our moral evil brings to us sorrow and misfortune. There is a rule of right in the world, but it is the right of the truth of Nature and of the truth of the spirit, and that is a vast and various rule and takes many forms that have to be understood and accepted before we can reach either its highest or its integral principle.

The will in the intellectual being may erect knowledge and truth of knowledge as the governing principle of the Spirit, the will in the volitional being may see Will or Power as very God, the will in the aesthetic being en-throne beauty and harmony as the sovereign law, the will in the ethical being have a vision of it as Right or Love or Justice, and so on through a long chapter. But even though all these may very well be supreme aspects of the Supreme, it will not do to shut up the acts of the Infinite into one formula. And for a beginning it is best to phrase the law of Karma as generally and vaguely as may be and put it simply thus without any particular colour or content that according to the energy put forth shall be its return, not with any mathematical precision of conscious-

will and its mechanical consequences, but subject to the complicated working of many world forces. If we thus state broadly our foundation, the simplicity of the ordinary solutions disappears, but that is a loss only to love of dogma or to the mind's indolence. The whole law of the cosmic action or even the one law governing all the others cannot well be the measure of a physical, mechanical and chemical energy, nor the law of a life force, nor a moral law or law of mind or of idea forces; for it is evident that none of these things by its single self covers or accounts for all the fundamental powers. There is likely to be something else of which all these are the means and energies. Our initial formula itself can be only a general mechanical rule, but still it is likely to be the practical rule of all parts of the mechanism, and if it only states itself and does at first nothing more, yet an impartial regard on the variety of its operations may open out many meanings and may lead us to the essential significance.

The practical and the efficient base of Karma is all the relation of the soul to the energies of Nature, the use by Purusha of Prakriti. It is the soul's demand on, consent to or use of the energies of Nature and the return and reflex of her energies on the soul that must determine the steps of our progress in our births, whether that progress be in a given direction or a long up and down or in a perpetual circle. There is another, a circumstantial aspect of the law of Karma and that hinges on the turn of our action not only to our self, but to others. The nature of the energies we put forth and even the return and reflex of their consequence upon us affects not only ourselves but all around us and we must account too for the direction of our acts upon others, its effect upon them and the return of the direction and rebound of consequence of the effect upon our own life and being. But the energy we put forth on others is ordinarily of a mixed character, physical, vital, moral, mental and spiritual, and the return

and consequence too are of mixed character. A physical action, a vital pressure thrown forth from ourselves carries in it a mental or moral as well as a physical and vital power and issues often quite beyond our conscious will and knowledge and the consequence to ourselves and to others is found to be different enough in character and measure from anything we intended or could have calculated and foreseen. The calculation escapes us because too complex by far is the universal energy acting through us and our conscious will intervenes in it simply as an instrument; our real acceptance is that of a more fundamental power within, a secret, a subliminal assent of our subconscious and superconscious spirit. And the return too, whatever the agents, is of the same complex universal energy and determined by some difficult correlation of the force acting and the force acted upon in her.

But there is another, an ultimate and essential sense of Karma, a relation in it between the soul in us and the Supreme or the All-Self; on that all is founded and to that all leads and must refer to it at every step. That relation too is not so simple a thing as is imagined by the religions. For it must answer to a very vast spiritual sense underlying the whole process of Karma and there must be a connection of each of our workings in the use of the universal energy to that fundamental and perhaps infinite significance. These three things, the will of the soul in Nature and the action of Nature in and on the soul and through it and back to it, the effect of the intercrossing between the action of the soul on others and the return to it of the force of its action complicated by theirs, and the meaning of the soul's action in relation to its own highest Self and the All-Self, to God, make up between them all the bearings of Karma.

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CHAPTER LXX

THE SUPRAMENTAL THOUGHT AND KNOWLEDGE

The transition from mind to supermind is not only the substitution of a greater instrument of thought and knowledge, but a change and conversion of the whole consciousness. There is evolved not only a supramental thought, but a supramental will, sense, feeling, a supramental substitute for all the activities that are now accomplished by the mind. All these higher activities are first manifested in the mind itself as descents, irruptions, messages or revelations of a superior power. Mostly they are mixed up with the more ordinary action of the mind and not easily distinguishable from them in our first inexperience except by their superior light and force and joy, the more so as the mind greatedened or excited by their frequent coming quickens its own action and imitates the external characteristics of the supramental activity: its own operation is made more swift, luminous, strong and positive and it arrives even at a kind of imitative and often false intuition that strives to be but is not really the luminous, direct and self-existent truth. The next step is the formation of a luminous mind of intuitive

experience, thought, will, feeling, sense from which the intermixture of the lesser mind and the imitative intuition are progressively eliminated : this is a process of purification, *shuddhi*, necessary to the new formation and perfection, *siddhi*. At the same time there is the disclosure above the mind of the source of the intuitive action and a more and more organised functioning of a true supramental consciousness acting not in the mind but on its own higher plane. This draws up into itself in the end the intuitive mentality it has created as its representative and assumes the charge of the whole activity of the consciousness. The process is progressive and for a long time chequered by admixture and the necessity of a return upon the lower movements in order to correct and transform them. The higher and the lower power act sometimes alternately,—the consciousness descending back from the heights it had attained to its former level but always with some change,—but sometimes together and with a sort of mutual reference. The mind eventually becomes wholly intuitivised and exists only as a passive channel for the supramental action ; but this condition too is not ideal and presents, besides, still a certain obstacle, because the higher action has still to pass through a retarding and diminishing conscious substance,—that of the physical consciousness. The final stage of the change will come when the supermind occupies and supramentalises the whole being and turns even the vital and physical sheaths into moulds of itself, responsive, subtle and instinct with its powers. Man then becomes wholly the superman. This is at least the natural and integral process.

It would be to go altogether outside present limits to attempt anything like an adequate presentation of the whole character of the supermind ; and it would not be possible to give a complete presentation, since the supermind carries in it the unity, but also the largeness and multiplicities of the infinite. All that need now be done

is to present some salient characters from the point of view of the actual process of the conversion in the Yoga, the relation to the action of mind and the principle of some of the phenomena of the change. This is the fundamental relation that all the action of the mind is a derivation from the secret supermind, although we do not know this until we come to know our higher self, and draws from that source all it has of truth and value. All our thoughts, willings, feelings, sense representations have in them or at their roots an element of truth, which originates and sustains their existence, however in the actuality they may be perverted or false, and behind them a greater ungrasped truth, which if they could grasp it, would make them soon unified, harmonious and at least relatively complete. Actually, however, such truth as they have is diminished in scope, degraded into a lower movement, divided and falsified by fragmentation, afflicted with incompleteness, marred by perversion. Mental knowledge is not an integral but always a partial knowledge. It adds constantly detail to detail, but has a difficulty in relating them aright ; its wholes too are not real but incomplete wholes which it tends to substitute for the more real and integral knowledge. And even if it arrived at a kind of integral knowledge, it would still be by a sort of putting together, a mental and intellectual arrangement, an artificial unity and not an essential and real oneness. If that were all, the mind might conceivably arrive at some kind of half reflection half translation of an integral knowledge, but the radical malady would still be that it would not be the real thing, but only at best an intellectual representation. That the mental truth must always be, an intellectual emotional and sensational representation, not the direct truth, not truth itself in its body and essence.

The supermind can do all that the mind does, present and combine details and what might be called aspects of

subordinate wholes, but it does it in a different way and on another basis. It does not like the mind bring in the element of deviation, false extension and imposed error, but even when it gives a partial knowledge, gives it in a firm and exact light, and always there is behind implied or opened to the consciousness the essential truth on which the details and subordinate wholes or aspects depend. The supermind has also a power of representation, but its representations are not of the intellectual kind, they are filled with the body and substance of light of the truth in its essence, they are its vehicles and not substituted figures. There is such an infinite power of representation of the supermind and that is the divine power of which the mental action is a sort of fallen representative. This representative supermind has a lower action in what I have called the supramental reason, nearest to the mental and into which the mental can most easily be taken up, and a higher action in the integral supermind that sees all things in the unity and infinity of the divine consciousness and self-existence. But on whatever level, it is a different thing from the corresponding mental action, direct, luminous, secure. The whole inferiority of the mind comes from its being the action of the soul after it has fallen into the nescience and the ignorance and is trying to get back to self-knowledge but doing it still on the basis of the nescience and the ignorance. The mind is the ignorance attempting to know or it is the ignorance receiving a derivative knowledge : it is the action of Avidya. The supermind is always the disclosure of an inherent and self-existent knowledge ; it is the action of Vidya.

A second difference that we experience is a greater and a spontaneous harmony and unity. All consciousness is one, but in action it takes on many movements and each of these fundamental movements has many forms and processes. The forms and processes of the mind consciousness are marked by a disturbing and perplexing division

and separateness of the mental energies and movements in which the original unity of the conscious mind does not at all or only distractedly appears. Constantly we find in our mentality a conflict or else a confusion and want of combination between different thoughts or a patched up combination and the same phenomenon applies to the various movements of our will and desire and to our emotions and feelings. Again our thought and our will and our feeling are not in a state of natural harmony and unison with each other, but act in their separate power even when they have to act together and are frequently in conflict or to some degree at variance. There is too an unequal development of one at the expense of another. The mind is a thing of discords in which some kind of practical arrangement rather than a satisfying concord is established for the purposes of life. The reason tries to arrive at a better arrangement, aims at a better control, a rational or an ideal harmony, and in this attempt it is a delegate or substitute of the supermind and is trying to do what only the supermind can do in its own right: but actually it is not able wholly to control the rest of the being and there is usually a considerable difference between the rational or ideal harmony we create in our thoughts and the movement of the life. Even at the best the arrangement made by the reason has always in it something of artificiality and imposition, for in the end there are only two spontaneous harmonic movements, that of the life, inconscient or largely sub-conscient, the harmony that we find in the animal creation and in lower Nature, and that of the spirit. The human condition is a stage of transition, effort and imperfection between the one and the other, between the natural and the ideal or spiritual life and it is full of uncertain seeking and disorder. It is not that the mental being cannot find or rather construct some kind of relative harmony of its own, but that it cannot render it stable because it is under the urge of the

spirit. Man is obliged by a Power within him to be the labourer of a more or less conscious self-evolution that shall lead him to self-mastery and self-knowledge.

The supermind in its action is on the contrary a thing of unity and harmony and inherent order. At first when the pressure from above falls on the mentality, this is not realised and even a contrary phenomenon may for a time appear. That is due to several causes. First, there may be a disturbance, even a derangement created by impact of the greater hardly measurable power on an inferior consciousness which is not capable of responding to it organically or even perhaps of bearing the pressure. The very fact of the simultaneous and yet uncoordinated activity of two quite different forces, especially if the mind insists on its own way, if it tries obstinately or violently to profit by the supermind instead of giving itself up to it and its purpose, if it is not sufficiently passive and obedient to the higher guidance, may lead to a great excitation of power but also an increased disorder. It is for this reason that a previous preparation and long purification, the more complete the better, and a tranquillising and ordinarily a passivity of the mind calmly and strongly open to the spirit are necessities of the Yoga.

Again the mind, accustomed to act in limits, may try to supramentalise itself on the line of any one of its energies. It may develop a considerable power of intuitive half-supramentalised thought and knowledge, but the will may remain untransformed and out of harmony with this partial half supramental development of the thinking mind, and the rest of the being too, emotional and nervous, may continue to be equally or more unregenerate. Or there may be a very great development of intuitive or strongly inspired will, but no corresponding uplifting of the thought mind or the emotional and psychic being, or only at most so much as is specially needed in order not wholly to obstruct the will action. The emotional or psy-

chic mind may try to intuitivise and supramentalise itself and to a great extent succeed, and yet the thinking mind remain ordinary, poor in stuff and obscure in its light. There may be a development of intuitivity in the ethical or aesthetic being, but the rest may remain very much as it was. This is the reason of the frequent disorder or onesidedness which we mark in the man of genius, poet, artist, thinker, saint or mystic. A partially intuitivised mentality may present an appearance of much less harmony and order outside its special activity than the largely developed intellectual mind. An integral development is needed, a wholesale conversion of the mind ; otherwise the action is that of the mind using the supramental influx for its own profit and in its own mould, and that is allowed for the immediate purpose of the Divine in the being and may even be considered as a stage sufficient for the individual in this one life : but it is a state of imperfection and not the complete and successful evolution of the being. If however there is an integral development of the intuitive mind, it will be found that a great harmony has begun to lay its own foundations. This harmony will be other than that created by the intellectual mind and indeed may not be easily perceptible or, if it is felt, yet not intelligible to the logical man, because not arrived at or analysable by his mental process. It will be a harmony of the spontaneous expression of the spirit.

As soon as we arise above mind to the supermind, this initial harmony will be replaced by a greater and a more integral unity. The thoughts of the supramental reason meet together and understand each other and fall into a natural arrangement even when they have started from quite opposite quarters. The movements of will that are in conflict in the mind, come in the supermind to their right place and relation to each other. The supramental feelings also discover their own affinities and fall into a natural agreement and harmony. At a higher stage this harmony

intensifies towards unity. The knowledge, will, feeling and all else become a single movement. This unity reaches its greatest completeness in the highest supermind. The harmony, the unity are inevitable because the base in the supermind is knowledge and characteristically self-knowledge, the knowledge of the self in all its aspects. The supramental will is the dynamic expression of this self-knowledge, the supramental feeling the expression of the luminous joy of the self and all else in supermind a part of this one movement. At its highest range it becomes something greater than what we call knowledge ; there it is the essential and integral self-awareness of the Divine in us, his being, consciousness, Tapas, Ananda, and all is the harmonious, unified, luminous movement of that one existence.

This supramental knowledge is not primarily or essentially a thought knowledge. The intellect does not consider that it knows a thing until it has reduced its awareness of it to the terms of thought, not, that is to say, until it has put it into a system of representative mental concepts, and this kind of knowledge gets its most decisive completeness when it can be put into clear, precise and defining speech. It is true that the mind gets its knowledge primarily by various kinds of impression beginning from the vital and the sense impressions and rising to the intuitive, but these are taken by the developed intelligence only as data and seem to it uncertain and vague in themselves until they have been forced to yield up all their content to the thought and have taken their place in some intellectual relation or in an ordered thought sequence. It is true again that there is a thought and a speech which are rather suggestive than definitive and have in their own way a greater potency and richness of content, and this kind already verges on the intuitive : but still there is a demand in the intellect to bring out in clear sequence and relation the exact intellectual content of these suggestions and until

that is done it does not feel satisfied that its knowledge is complete. The thought labouring in the logical intellect is that which normally seems best to organise the mental action and gives to the mind a sense of sure definiteness, security and completeness in its knowledge and its use of knowledge. Nothing of this is at all true of the supramental knowledge.

The supermind knows most completely and securely not by thought but by identity, by a pure awareness of the self-truth of things in the self and by the self, *âtmani âtmānam âtmānā*. I get the supramental knowledge best by becoming one with the truth, one with the object of knowledge; the supramental satisfaction and integral light is most there when there is no further division between the knower, knowledge and the known, *juâta, juânam, jne-vam*. I see the thing known not as an object outside myself, but as myself or a part of my universal self contained in my most direct consciousness. This leads to the highest and completest knowledge; thought and speech being representations and not this direct possession in the consciousness are to the supermind a lesser form and, if not filled with the spiritual awareness, thought becomes, in fact a diminution of knowledge. For it would be, supposing it to be a supramental thought, only a partial manifestation of a greater knowledge existing in the self but not at the time present to the immediately active consciousness. In the highest ranges of the infinite there need be no thought at all because all would be experienced spiritually, in continuity, in eternal possession and with an absolute directness and completeness. Thought is only one means of partially manifesting and presenting what is hidden in this greater self-existent knowledge. This supreme kind of knowing will not indeed be possible to us in its full extent and degree until we can rise through many grades of the supermind to that infinite. But still as the supramental power emerges and enlarges its action,

something of this highest way of knowledge appears and grows and even the members of the mental being, as they are intuitivised and supramentalised, develop more and more a corresponding action upon their own level. There is an increasing power of a luminous vital, psychic, emotional, dynamic and other identification with all the things and beings that are the objects of our consciousness and these transcendings of the separative consciousness bring with them many forms and means of a direct knowledge.

The supramental knowledge or experience by identity carries in it as a result or as a secondary part of itself a supramental vision that needs the support of no image, can concretise what is to the mind abstract and has the character of sight though its object may be the invisible truth of that which has form or the truth of the formless. This vision can come before there is any identity, as a sort of previous emanation of light from it, or may act detached from it as a separate power. The truth or the thing known is then not altogether or not yet one with myself, but an object of my knowledge : but still it is an object subjectively seen in the self or at least, even if it is still farther separated and objectivised to the knower, by the self, not through any intermediate process, but by a direct inner seizing or a penetrating and enveloping luminous contact of the spiritual consciousness with its object. It is this luminous seizing and contact that is the spiritual vision, *drishti*,—"pashyati", says the Upanishad continually of the spiritual knowledge "he sees"; and of the Self conceiving the idea of creation, where we should expect "he thought", it says instead "he saw". It is to the spirit what the eyes are to the physical mind and one has the sense of having passed through a subtly analogous process. As the physical sight can present to us the actual body of things of which the thought had only possessed an indication or mental description and they become to us at

once real and evident, *pratyaksha*, so the spiritual sight surpasses the indications or representations of thought and can make the self and truth of all things present to us and directly evident, *pratyaksha*.

The sense can only give us the superficial image of things and it needs the aid of thought to fill and inform the image ; but the spiritual sight is capable of presenting to us the thing in itself and all truth about it. The seer does not need the aid of thought in its process as a means of knowledge, but only as a means of representation and expression,—thought is to him a lesser power and used for a secondary purpose. If a further extension of knowledge is required, he can come at it by new seeing without the slower thought processes that are the staff of support of the mental search and its feeling out for truth,—even as we scrutinise with the eye to find what escaped our first observation. This experience and knowledge by spiritual vision is the second in directness and greatness of the supramental powers. It is something much more near, profound and comprehensive than mental vision, because it derives direct from the knowledge by identity, and it has this virtue that we can proceed at once from the vision to the identity, as from the identity to the vision. Thus when the spiritual vision has seen God, Self or Brahman, the soul can next enter into and become one with the Self, God or Brahman.

This can only be done integrally on or above the supramental level, but at the same time the spiritual vision can take on mental forms of itself that can help towards this identification each in its own way. A mental intuitive vision or a spiritualised mental sight, a psychic vision, an emotional vision of the heart, a vision in the sense mind are parts of the Yogic experience. If these seeings are purely mental, then they may but need not be true, for the mind is capable of both truth and error, both of a true and of a false representation. But as the mind be-

comes intuitivised and supramentalised, these powers are purified and corrected by the more luminous action of the supermind and become themselves forms of a supramental and a true seeing. The supramental vision, it may be noted, brings with it a supplementary and completing experience that might be called a spiritual hearing and touch of the truth,—of its essence and through that of its significance,—that is to say, there is a seizing of its movement, vibration, rhythm and a seizing of its close presence and contact and substance. All these powers prepare us to become one with that which has thus grown near to us through knowledge.

The supramental thought is a form of the knowledge by identity and a development, in the idea, of the truth presented to the supramental vision. The identity and the vision give the truth in its essence, its body and its parts in a single view : the thought translates this direct consciousness and immediate power of the truth into idea-knowledge and will. It adds or need add otherwise nothing new, but reproduces, articulates, moves round the body of the knowledge. Where, however, the identity and the vision are still incomplete, the supramental thought has a larger office and reveals, interprets or recalls as it were to the soul's memory what they are not yet ready to give. And where these greater states and powers are still veiled, the thought comes in front and prepares and to a certain extent effects a partial rending or helps actively in the removal of the veil. Therefore in the development out of the mental ignorance into the supramental knowledge this illumined thought comes to us often though not always first, to open the way to the vision or else to give first supports to the growing consciousness of identity and its greater knowledge. This thought is also an effective means of communication and expression and helps to an impression or fixation of the truth whether on one's own lower mind and being or on that of others. The supramental

thought differs from the intellectual not only because it is the direct truth idea and not a representation of truth to the ignorance,—it is the truth consciousness of the spirit always presenting to itself its own right forms, the *satyam* and *ritam* of the Veda,—but because of its strong reality, body of light and substance.

The intellectual thought refines and sublimates to a rarefied abstractness ; the supramental thought as it rises in its height increases to a greater spiritual concreteness. The thought of the intellect presents itself to us as an abstraction from something seized by the mind sense and is as if supported in a void and subtle air of mind by an intangible force of the intelligence. It has to resort to a use of the mind's power of image if it wishes to make itself more concretely felt and seen by the soul sense and soul vision. The supramental thought on the contrary presents always the idea as a luminous substance of being, luminous stuff of consciousness taking significative thought form and it therefore creates no such sense of a gulf between the idea and the real as we are liable to feel in the mind, but is itself a reality, it is real-idea and the body of a reality. It has as a result, associated with it when it acts according to its own nature, a phenomenon of spiritual light other than the intellectual clarity, a great realising force and a luminous ecstasy. It is an intensely sensible vibration of being, consciousness and Ananda.

The supramental thought, as has already been indicated, has three elevations of its intensity, one of direct thought vision, another of interpretative vision pointing to and preparing the greater revelatory idea-sight, a third of representative vision recalling as it were to the spirit's knowledge the truth that is called out more directly by the higher powers. In the mind these things take the form of the three ordinary powers of the intuitive mentality,—the suggestive and discriminating intuition, the inspiration and the thought that is of the nature of revelation. Above

they correspond to three elevations of the supramental being and consciousness and, as we ascend, the lower first calls down into itself and is then taken up into the higher, so that on each level all the three elevations are reproduced, but always there predominates in the thought essence the character that belongs to that level's proper form of consciousness and spiritual substance. It is necessary to bear this in mind ; for otherwise the mentality, looking up to the ranges of the supermind as they reveal themselves, may think it has got the vision of the highest heights when it is only the highest range of the lower ascent that is being presented to its experience. At each height, *sāroh sānum āruhat*, the powers of the supremind increase in intensity, range and completeness.

There is also a speech, a supramental word, in which the higher knowledge, vision or thought can clothe itself within us for expression. At first this may come down as a word, a message or an inspiration that descends to us from above or it may even seem a voice of the Self or of the Ishwara, *vāni, ādesha*. Afterwards it loses that separate character and becomes the normal form of the thought when it expresses itself in the form of an inward speech. The thought may express itself without the aid of any suggestive or developing word and only—but still quite completely, explicitly and with its full contents—in a luminous substance of supramental perception. It may aid itself when it is not so explicit by a suggestive inward speech that attends it to bring out its whole significance. Or the thought may come not as silent perception but as speech self-born out of the truth and complete in its own right and carrying in itself its own vision and knowledge. Then it is the word revelatory, inspired or intuitive or of a yet greater kind capable of bearing the infinite intention or suggestion of the higher supermind and spirit. It may frame itself in the language now employed to express the ideas and perceptions and impulses of the intell-

lect and the sense mind, but it uses it in a different way and with an intense bringing out of the intuitive or revelatory significances of which speech is capable. The supramental word manifests inwardly with a light, a power, a rhythm of thought and a rhythm of inner sound that make it the natural and living body of the supramental thought and vision and it pours into the language, even though the same as that of mental speech, another than the limited intellectual, emotional or sensational significance. It is formed and heard in the intuitive mind or supermind and need not at first except in certain highly gifted souls come out easily into speech and writing, but that too can be freely done when the physical consciousness and its organs have been made ready, and this is a part of the needed fullness and power of the integral perfection.

The range of knowledge covered by the supramental thought, experience and vision will be commensurate with all that is open to the human consciousness, not only on the earthly but on all planes. It will however act increasingly in an inverse sense to that of the mental thinking and experience. The centre of mental thinking is the ego, the person of the individual thinker. The supramental man on the contrary will think more with the universal mind or even may rise above it, and his individuality will rather be a vessel of radiation and communication to which the universal thought and knowledge of the Spirit will converge than a centre. The mental man thinks and acts in a radius determined by the smallness or largeness of his mentality and of its experience. The range of the supramental man will be all the earth and all that lies behind it on other planes of existence. And finally the mental man thinks and sees on the level of the present life, though it may be with an upward aspiration, and his view is obstructed on every side. His main basis of knowledge and action is the present with a

glimpse into the past and ill-grasped influence from its pressure and a blind look towards the future. He bases himself on the actualities of the earthly existence, first on the facts of the outward world,—to which he is ordinarily in the habit of relating nine tenths if not the whole of his inner thinking and experience,—then on the changing actualities of the more superficial part of his inner being. As he increases in mind, he goes more freely beyond these to potentialities which arise out of them and pass beyond them; his mind deals with a larger field of possibilities: but these for the most part get to him a full reality only in proportion as they are related to the actual and can be made actual here, now or hereafter. The essence of things he tends to see, if at all, only as a result of his actualities, in a relation to and dependence on them, and therefore he sees them constantly in a false light or in a limited measure. In all these respects the supramental man must proceed from the opposite principle of truth vision.

The supramental being sees things from above in large spaces and at the highest from the spaces of the infinite. His view is not limited to the standpoint of the present but can see in the continuities of time or from above time in the indivisibilities of the Spirit. He sees truth in its proper order first in the essence, secondly in the potentialities that derive from it and only last in the actualities. The essential truths are to his sight self-existent, self-seen, not dependent for their proof on this or that actuality; the potential truths are truths of the power of being in itself and in things, truths of the infinity of force and real apart from their past or present realisation in this or that actuality or the habitual surface forms that we take for the whole of Nature; the actualities are only a selection from the potential truths he sees, dependent on them, limited and mutable. The tyranny of the present, of the actual, of the immediate range of facts, of the immediate urge and demand of action has no power over

his thought and his will and he is therefore able to have a larger will-power founded on a larger knowledge. He sees things not as one on the levels surrounded by the jungle of present facts and phenomena but from above, not from outside and judged by their surfaces, but from within and viewed from the truth of their centre; therefore he is nearer the divine omniscience. He wills and acts from a dominating height and with a longer movement in time and a larger range of potencies, therefore he is nearer to the divine omnipotence. His being is not shut into the succession of the moments, but has the full power of the past and ranges seemingly through the future : not shut in the limiting ego and personal mind, but lives in the freedom of the universal, in God and in all beings and all things; not in the dull density of the physical mind, but in the light of the self and the infinity of the spirit. He sees soul and mind only as a power and a movement and matter only as a resultant form of the spirit. All his thought will be of a kind that proceeds from knowledge. He perceives and enacts the things of the phenomenal life in the light of the reality of the spiritual being and the power of the dynamic spiritual essence.

At first, at the beginning of the conversion into this greater status, the thought will continue to move for a shorter or a longer time to a greater or a less extent on the lines of the mind but with a greater light and increasing flights and spaces and movements of freedom and transcendence. Afterwards the freedom and transcendence will begin to predominate; the inversion of the thought view and the conversion of the thought method will take place in different movements of the thought mind one after the other, subject to whatever difficulties and relapses, until it has gained on the whole and effected a complete transformation. Ordinarily the supramental knowledge will be organised first and with the most ease in the processes of pure thought and knowledge, *jñāna*, because

here the human mind has already the upward tendency and is the most free. Next and with less ease it will be organised in the processes of applied thought and knowledge because there the mind of man is at once most active and most bound and wedded to its inferior methods. The last and most difficult conquest, because this is now to his mind a field of conjecture or a blank, will be the knowledge of the three times, *trikâldrishti*. In all these there will be the same character of a spirit seeing and willing directly above and around and not only in the body it possesses and there will be the same action of the supramental knowledge by identity, the supramental vision, the supramental thought and supramental word, separately or in a united movement.

This then will be the general character of the supramental thought and knowledge and these its main powers and action. It remains to consider its particular instrumentation, the change that the supermind will make in the different elements of the present human mentality and the special activities that give to the thought its constituents, motives and data.

The Eternal Wisdom

BOOK III

III

THE LAW OF LOVE

- 1-2 Love is the one truth.—At all times love is the greatest thing—An atom of love is to be preferred to all that exists between the two horizons.
- 4-5 Love is the deliverance of the heart.—All the means used in this life to acquire spiritual merit are not worth a sixteenth part of love, that deliverance of the heart: love unites and contains them all, and it illumines and shines out and radiates.
- 6 No radiance of the Spirit can dissipate the darkness of the soul below unless all egoistic thought has fled out of it.
- 7 One should rely on love only, because it alone is the base of all strength and all regeneration.—Love is immortal. Man obtaining it becomes perfect, becomes satisfied, becomes immortal. Once it is obtained, he desires nothing, is not afflicted, does not hate, is not diverted, strains no more after anything.

1) Antoine the Healer.—2) Narada Sutra.—3) Farid-ud-din attar.—4) Anguttara Nikaya.—5) Ittivutaka.—6) Book of Golden Precepts.—7) Antoine the Healer.—8) Narada Sutra.

- 9 To love long, unweariedly, always makes the weak
10 strong.—Love is strong as death.



- 11 It was by love that beings were created and it is
commanded to them to live in love and harmony.
12 He that loveth another hath fulfilled the law.
13 Men are educated to consider wealth and glory above
all things and they think only of getting as much as
they can of glory and wealth. They ought to be educat-
ed to place love above all things and to consecrate all
their powers to learn how to love.
14 Each man, before he is Austrian, Serb, Turk or
Chinese, is first of all a man, that is to say a thinking
and loving being whose one mission is to fulfil his
destiny during the short lapse of time that he is to live
in this world. That mission is to love all men.
15 The principal work of life is love. And one cannot
love in the past or in the future: one can only love in
the present, at this hour, at this minute.
26 A sage was asked, "What is the most important
work? who is the man the most important in life?"
The sage replied, The most important work is to love
all men, because that is the life-work of each man. The
most important man is the one with whom you have to
do at this moment, because you can never know whe-
ther you will have to do with another.



- 17 It is impossible to compel oneself to the love of
others. One can only reject that which prevents love;
and that which prevents is the love of one's material I.

- 18 I know no other secret for loving except to love.—
 19 Let the disciple consecrate himself to love, not in order to seek for his own happiness, but let him take pleasure in love for the love of love.
 20 To love, one must have no reservation, but be prepared to cast oneself into the flame and to give up into it a hundred worlds...In this path there is no difference between good and evil ; indeed with love neither good
 21 nor evil exists any longer.—Reason cannot dwell with the madness of love : love has nothing to do with the human reason.
 22 But as we cannot love what is outside ourselves, we must love a being who is in us and who is not ourselves. Now it is only the universal Being who is such an one.
 23 It is not, in verity, yea, for the sake of the creature that the creature is dear to us, it is for the sake of the Self in all that the creature is dear. It is not, in verity, yea, for the sake of the all that the all is dear to us, it is for the sake of the one that the all is dear.

. . .

- 24 My little children, let us not love in word, neither in tongue, but in deed and in truth. And hereby we
 25 know that we are of the truth.—He that saith he is in the light and hateth his brother, is in the darkness even until now. He that loveth his brother abideth in the light and there is no occasion of stumbling in him. But he that hateth his brother is in darkness and walketh in darkness and knoweth not whither he goeth, because the darkness hath blinded his eyes.
 26-27 He that loveth not his brother abideth in death.—We

18) St. Francois de Sales.—19) Jatakamala.—20) Farid-ud-din attar.—21) id.—22) Pascal.—23) Brihadaranyaka Upanishad.—24) John III. 18, 19.—25) id. II.9. 11.—26) id. III. 14.—27) id. III. 18.

know that we have passed from death into life because we love our brothers.

28 If a man say, I love God, and hateth his brother, he is a liar ; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not
29 seen ?—No man hath seen God at any time. If we love one another, God dwelleth in us and his love is perfected in us.

30 Let us say this clearly, my brothers, that we cannot reach unto God but by the intermediary of one who is like unto ourselves, by striving to love : God is not there where we think him to be, he is in ourselves. He dispenses love to us, he is love itself. Let us love then by him our neighbour.

31 God is love, and he that dwelleth in love, dwelleth
32 in God and God in him.—He that loveth not, knoweth
33 not God, for God is love.—God is love and we are in our weakness imperfect gods.

. . .

34 Beloved, let us love one another.

35 For this is the message that ye have heard from the beginning, that we should love one another.

36 The teaching of our master consists solely in this, to be upright in heart and to love one's neighbour as
37 oneself.—If ye fulfil the royal law, Thou shalt love thy neighbour as thyself, ye do well ; but if ye have respect to persons, ye commit sin.

38 Love one another.

39 This thing I command you that ye love one another.

40-41 Sustain one another in a mutual love,—Owe no man anything but to love one another.

28) id. IV. 20.—29) id. IV. 12.—30) Antoine the Healer.—
31) I John IV. 16.—32) id. IV. 8.—33) Antoine the Healer.—34) I John IV. 7.—35) id. III. 11.—36) Confucius.—37) James II. 8, 9.
—38) John. XIII. 14.—39) id. XV. 17.—40) Cullavaga.—41) Romans. XIV. 8.

42 Love as brothers.

43 Be kindly affectioned one to another by brotherly
44 love.—Let brotherly love continue.

45 Cherish in your hearts a love without any limit for
the whole world and make your love to radiate over
the world in all directions without any shadow of animosity or hate.

46 Whether you are standing or walking, whether you are
seated or lying down, consecrate yourselves wholly to
47 love : it is the best way of life.—Practise love and only
love.

48 O my friends, plant only flowers of love in the garden
of hearts.

. . .

49 To enter into the soul of each and allow each to
enter into thine.

50 All beings aspire to happiness, therefore envelop all
in thy love.

51 If thou feel not love for men, busy thyself with thyself,
handle things, do what thou wilt, but leave men alone.

52 Melt thy soul in the fire of love and thou wilt know
53 that love is the alchemist of the soul. — If thou lovest,
God liveth in thee.

54 Love thy neighbour and be faithful unto him.

55 Thou shalt love thy neighbour as thyself.

56 For all the law is fulfilled in one word, Thou shalt
love thy neighbour as thyself.

42) Peter III. 8.—43) Romans. XII. 10.—44) Hebrews XIII.
1.—45) Metta Sutta.—46) id.—47) Narada Sutra.—48) Baha-ullah.
—49) Marcus Aurelius—50) Mahavantara.—51) Tolstoi.—52) Ahm-
ed Halif.—53) Tolstoi.—54) Ecclesiastics.—55) Leviticus XIX. 18.
—56) Galatians. V. 14.

A Defence of Indian Culture

XIX

The dominant note in the Indian mind, the temperament that has been at the foundation of all its culture and originated and supported the greater part of its creative action in philosophy, religion, art and life has been, I have insisted, spiritual, intuitive and psychic : but this fundamental tendency has not excluded but rather powerfully supported a strong and rich intellectual, practical and vital activity. In the secular classical literature this activity comes very much to the front, is the prominent characteristic and puts the original spirit a little in the background. That does not mean that the spirit is changed or lost or that there is nothing psychic or intuitive in the secular poetry of the time. On the contrary all the type of the mind reflected there is of the familiar Indian character constant through every change, religio-philosophic, religio-ethical, religio-social, with all the past spiritual experience behind it and supporting it though not prominently in the front ; the imagination is of the same kind that we have found in the art of the time ; the frames of significant image, symbol and myth are those which have come down from the past subjected to the modifications and new developments that get their full body in the Puranas, and they have a strong psychic suggestion. The difference is that they take in the hands of these poets

more of the form of a tradition well understood and worked upon by the intellect than of an original spiritual creation, and it is the intelligence that is prominent accepting and observing established ideas and things in this frame and type and making its critical or reproductive observation and assent vivid with the strong lines and rich colours of artistic presentation and embellishing image. The original force, the intuitive vision work most strongly now in the outward, in the sensuous, the objective, the vital aspects of existence, and it is these that in this age are being more fully taken up, brought out and made in the religious field a support for an extension of spiritual experience.

The sense of this evolution of the culture appears more clearly outside the range of pure literature in the philosophic writings of the time and in the religious poetry of the Puranas and Tantras. It was these two strains which mixing together and soon becoming a single whole proved to be the most living and enduring movement of the classical age, had the most abiding result in the mind of the people, were the creating force and made the most conspicuous part of the later popular literatures. It is a remarkable proof of the native disposition, capacity and profound spiritual intelligence and feeling of the national mind that the philosophic thinking of this period should have left behind it this immense influence ; for it was of the highest and severest intellectual character. The tendency that had begun in earlier times and created Buddhism, Jainism and the great schools of philosophy, the labour of the metaphysical intellect to formulate to the reason the truths discovered by the intuitive spiritual experience, to subject them to the close test of a logical and severely dialectical ratiocination and to elicit from them all that the thought could discover, reaches its greatest power of elaborate and careful reasoning, minute criticism and analysis and forceful logical construction and systematisation in the abundant philosophical writing of the

period between the sixth and thirteenth centuries marked especially by the work of the great southern thinkers, Shankara, Ramanuja and Madhwa. It did not cease even then, but survived its great days and continued till quite recent times, though in the end it suffered a loss of all original force and only prolonged commentary and criticism on established lines. The work it did was to complete the diffusion of the philosophic intelligence with the result that even an average Indian mentality, once awakened, responds with a surprising quickness to the most subtle and profound ideas. It is notable that no Hindu religion old or new has been able to come into existence without developing as its support a clear philosophic content and suggestion.

The philosophical writings in prose make no pretension to rank as literature ; it is in these that the critical side is prominent, and they have no well-built creative shape, but there are other productions in which a more structural presentation of the complete thought is attempted and here the literary form adopted is ordinarily the philosophical poem. The preference for this form is a direct continuation of the tradition of the Upanishads and the Gita. These works cannot be given a very high place as poetry : they are too overweighted with thought and the preoccupation of an intellectual as distinguished from an intuitive adequacy in the phrase to have the breath of life and impetus of inspiration that are the indispensable attributes of the creative poetic mind. It is the critical and affirmative intelligence that is active and not the vision seeing and interpretative. The epic greatness of the soul that sees and chants the self-vision and God-vision and supreme world-vision, the blaze of light that makes the power of the Upanishads, is absent, and absent too the direct thought springing straight from the soul's life and experience, the perfect, strong and suggestive phrase and the living beauty of the rhythmic pace that make the poetic greatness of the

Gita. At the same time some of these poems are, if certainly not great poetry, yet admirable literature combining a supreme philosophical genius with a remarkable literary talent, not indeed creations, but noble and skilful constructions, embodying the highest possible thought, using well all the weighty, compact and sparing phrase of the classical Sanskrit speech, achieving the harmony and noble elegance of its rhythms. These merits are seen at their best in poems like the *I'vekachûdâmani* attributed to Shankara, and there we hear even, in spite of its too abstract turn, an intellectual echo of the voice of the Upanishads and the manner of the Gita. These poems, if inferior to the grandeur and beauty of earlier Indian work, are at least equal in poetic style and superior in height of thought to the same kind in Europe and deservedly survive to fulfil the aim intended by their writers. And one must not omit to say that there are here and there one or two snatches of philosophic song that are the quintessence at once of philosophic thought and poetical feeling and prepare us for the similar but more perfect work of the later regional literatures.

The philosophical creations of India differ in this respect from the bulk of the metaphysical thinking of Europe that even when they most adopt the intellectual form and method, yet their real substance is not intellectual, but is rather the result of a subtle and very profound intelligence working on the stuff of sight and spiritual experience. This is the result of the constant unity India has preserved between philosophy, religion and Yoga. The philosophy is the intuitive or intellectual presentation of the truth that was sought for first through the religious mind and its experiences and it is never satisfied by discovering truth to the idea and justifying it to the logical intelligence, although that is admirably done, but has its eye always turned to realisation in the soul's life, the object of Yoga. The thinking of this age, even in giving so

much prominence to the intellectual side, does not depart from this constant need of the Indian temperament. It works out from spiritual experience through the exact and laborious inspection and introspection of the intellect and works backward and in again from the intellectual perceptions to new gains of spiritual experience. There is indeed a tendency of fragmentation and exclusiveness; the great integral truth of the Upanishads has already been broken into divergent schools of thought and these are now farther subdividing into still less comprehensive systems; but still in each of these lessened provinces there is a gain of minute or intensive searching and on the whole, if a loss of breadth on the heights, in recompense some extension of assimilable spiritual knowledge. And this rhythm of exchange between the spirit and the intelligence, the spirit illumining, the intelligence searching and arriving and helping the lower life to absorb the intuitions of the spirit, did its part in giving Indian spirituality a wonderful intensity, security and persistence not exemplified in any other people. It is indeed largely the work of these philosophers who were at the same time Yogins that saved the soul of India alive through the gathering night of her decadence.

This however could not have been done without the aid of a great body of more easily seizable ideas, forms, images, appealing to the imagination, emotions, ethical and aesthetic sense of the people, that had to be partly an expression of the higher spiritual truth and partly a bridge of transition between the normal religious and the spiritual mentality. The need was met by the Tantras and Puranas. The Puranas are the religious poetry peculiar to this period; for although the form probably existed in ancient times, it is only now that it was entirely developed and became the characteristic and the principal literary expression of the religious spirit, and it is to this period that we must attribute, not indeed all the substance, but the main bulk and the

existing shape of the Puranic writings. The Puranas have been much discredited and depreciated in recent times, since the coming in of modern ideas coloured by western rationalism and the turning of the intelligence under new impulses back towards the earlier fundamental ideas of the ancient culture. Much however of this depreciation is due to an entire misunderstanding of the purpose, method and sense of the mediaeval religious writings. It is only in an understanding of the turn of the Indian religious imagination and of the place of these writings in the evolution of the culture that we can seize their sense.

In fact the better comprehension that is now returning to us of our own self and past shows that the Puranic religions are only a new form and extension of the truth of the ancient spirituality and philosophy and socio-religious culture. In their avowed intention they are popular summaries of the cosmogony, symbolic myth and image, tradition, cult, social rule of the Indian people continued, as the name Purana signifies, from ancient times. There is no essential change, but only a change of forms. The psychic symbols or true images of truth belonging to the Vedic age disappear or are relegated to a subordinate plan with a changed and diminished sense : others take their place more visibly large in aim, cosmic, comprehensive, not starting with conceptions drawn from the physical universe, but supplied entirely from the psychic universe within us. The Vedic gods and goddesses conceal from the profane by their physical aspect their psychic and spiritual significance. The Puranic trinity and the forms of its female energies have on the contrary no meaning to the physical mind or imagination, but are philosophic and psychic conceptions and embodiments of the unity and multiplicity of the all-manifesting Godhead. The Puranic cults have been characterised as a degradation of the Vedic religion, but they might conceivably be described, not in the essence, for that remains always the same, but

in the outward movement, as an extension and advance. Image worship and temple cult and profuse ceremony, to whatever superstition or externalism their misuse may lead, are not necessarily a degradation. The Vedic religion had no need of images, for the physical signs of its god-heads were the forms of physical Nature and the outward universe was their visible house. The Puranic religion worshipped the psychical forms of the Godhead within us and had to express it outwardly in symbolic figures and house it in temples that were an architectural sign of cosmic significances. And the very inwardness it intended necessitated a profusion of outward symbol to embody the complexity of these inward things to the physical imagination and vision. The religious aesthesis has changed, but the meaning of the religion has been altered only in temperament and fashion, not in essence. The real difference is this that the early religion was made by men of the highest mystic and spiritual experience living among a mass still impressed mostly by the life of the physical universe : the Upanishads casting off the physical veil created a free transcendent and cosmic vision and experience and this was expressed by a later age to the mass in images containing a large philosophical and intellectual meaning of which the Trinity and the Shaktis of Vishnu and Shiva are the central figures : the Puranas carried forward this appeal to the intellect and imagination and made it living to the psychic experience, the emotions, the aesthetic feeling and the senses. A constant attempt to make the spiritual truths discovered by the Yogin and the Rishi integrally expressive, appealing, effective to the whole nature of man and to provide outward means by which the ordinary mind, the mind of a whole people might be drawn to a first approach to them is the sense of the religio-philosophic evolution of Indian culture.

It is to be observed that the Puranas and Tantras contain in themselves the highest spiritual and philosophi-

cal truths, not broken up and expressed in opposition to each other as in the debates of the thinkers, but synthesised by a fusion, relation or grouping in the way most congenial to the catholicity of the Indian mind and spirit. This is done sometimes expressly, but most often in a form which might carry something of it to the popular imagination and feeling by legend, tale, symbol, apologue, miracle and parable. An immense and complex body of psycho-spiritual experience is embodied in the Tantras, supported by visual images and systematised in forms of Yogic practice. This element is also found in the Puranas, but more loosely and cast out in a less strenuous sequence. This method is after all simply a prolongation, in another form and with a temperamental change, of the method of the Vedas. The Puranas construct a system of physical images and observances each with its psychical significance. Thus the sacredness of the confluence of the three rivers, Ganges, Yamuna and Saraswati, is a figure of an inner confluence and points to a crucial experience in a psycho-physical process of Yoga and it has too other significances, as is common in the economy of this kind of symbolism. The so-called fantastic geography of the Puranas, as we are expressly told in the Puranas themselves, are a rich poetic figure, a symbolic geography of the inner psychical universe. The cosmogony expressed sometimes in terms proper to the physical universe has, as in the Veda, a spiritual and psychological meaning and basis. It is easy to see how in the increasing ignorance of later times the more technical parts of the Puranic symbology inevitably lent themselves to much superstition and to crude physical ideas about spiritual and psychic things. But that danger attends all attempts to bring them to the comprehension of the mass of men and this disadvantage should not blind us to the enormous effect produced in training the mass mind to respond to a psycho-religious and psycho-spiritual appeal that prepares a capacity for

higher things. That effect endures even though the Puranic system may have to be superseded by a finer appeal and the awakening to more directly subtle significances, and if such a supersession becomes possible, it will itself be due very largely to the work done by the Puranas.

The Puranas are essentially a true religious poetry, an art of aesthetic presentation of religious truth. All the bulk of the eighteen Puranas does not indeed take a high rank in this kind : there is much waste substance and not a little of dull and dreary matter, but on the whole the poetic method employed is justified by the richness and power of the creation. The earliest work is the best—with one exception at the end in a new style which stands by itself and is unique. The Vishnu Purana for instance in spite of one or two desert spaces is a remarkable literary creation of a very considerable quality maintaining much of the direct force and height of the old epic style. There is in it a varied movement, much vigorous and some sublime epic writing, an occasional lyrical element of a lucid sweetness and beauty, a number of narratives of the finest verve and skilful simplicity of poetic workmanship. The Bhagavat coming at the end and departing to a great extent from the more popular style and manner, for it is strongly affected by the learned and more ornately literary form of speech, is a still more remarkable production full of subtlety, rich and deep thought and beauty. It is here that we get the culmination of the movement which had the most important effects on the future, the evolution of the emotional and ecstatic religions of Bhakti. The tendency that underlay this development was contained in the earlier forms of the religious mind of India and was slowly gaining ground, but it had hitherto been overshadowed and kept from its perfect formation by the dominant tendency towards the austerities of knowledge and action and the seeking of the spiritual ecstasy only on the highest planes of being. The turn of the classical age

outward to the exterior life and the satisfaction of the senses brought in a new inward turn of which the later ecstatic forms of the Vaishnavā religion were the most complete manifestation. Confined to the secular and outward this fathoming of vital and sensuous experience might have led only to a relaxation of nerve and vigour, an ethical degeneracy or license ; but the Indian mind is always compelled by its master impulse to reduce all its experience of life to the corresponding spiritual term and factor and the result was a transfiguring of even these most external things into a basis for new spiritual experience. The emotional, the sensuous, even the sensual motions of the being, before they could draw the soul farther outward, were taken and transmuted into a psychical form and, so changed, they became the elements of a mystic capture of the Divine through the heart and the senses and a religion of the joy of God's love, delight and beauty. In the Tantra the new elements are taken up and assigned their place in a complete psycho-spiritual and psycho-physical science of Yoga. Its popular form in the Vaishnavā religion centres round the mystic apologue of the pastoral life of the child Krishna. In the Vishnu Purana the tale of Krishna is a heroic saga of the divine Avatar : in later Puranas we see the aesthetic and erotic symbol developing and in the Bhagavat it is given its full power and prepared to manifest its entire spiritual and philosophic as well as its psychic sense and to remould into its own lines by a shifting of the centre of synthesis from knowledge to spiritual love and delight the earlier significance of Vedānta. The perfect outcome of this evolution is to be found in the philosophy and religion of divine love promulgated by Chaitanya.

It is the later developments of Vedantic philosophy, the Puranic ideas and images and the poetic and aesthetic spirituality of the religions of devotion that inspired from their birth the regional literatures. The literature of the

Sanskrit tongue does not come to any abrupt end. Poetry of the classical type continues to be written especially in the South down to a comparatively late period and Sanskrit remains still the language of philosophy and of all kinds of scholarship: all prose work, all the work of the critical mind is written in the ancient tongue. But the genius rapidly fades out from it, it becomes stiff, heavy and artificial and only a scholastic talent remains to keep it in continuance. In every province the local tongues arise here earlier, there a little later to the dignity of literature and become the vehicle of poetic creation and the instrument of popular culture. Sanskrit, although not devoid of popular elements, is essentially and in the best sense an aristocratic speech developing and holding to the necessity of a noble aspiration and the great manner a high spiritual, intellectual, ethical and aesthetic culture, then possible in this manner only to the higher classes, and handing it down by various channels of impression and transfusion and especially by religion, art and social and ethical rule to the mass of the people. Pali in the hands of the Buddhists becomes a direct means of this transmission. The poetry of the regional tongues on the contrary creates, in every sense of the word, a popular literature. The Sanskrit writers were men of the three highest castes, mostly Brahmins and Kshatriyas, and later they were learned men writing for a highly cultured elite; the Buddhist writers too were for the most part philosophers, monks, kings, preachers writing sometimes for themselves, sometimes in a more popular form for the mass of the people; but the poetry of the regional tongues sprang straight from the heart of the people and its writers came from all classes from the Brahmin to the lowest Shudra and the outcaste. It is only in Urdu and to a less degree in the Southern tongues, as in Tamil whose great period is contemporaneous with the classical Sanskrit and its later production continued during the survival of independent or semi-independent courts

and kingdoms in the south, that there is a strong influence of the learned or classical temperament and habit; but even here there is a very considerable popular element as in the songs of the Saiva saints and Vaishnava Alvars. The field here is too large to be easily known in its totality or to permit of a rapid survey, but something must be said of the character and value of this later literature that we may see how vital and persistently creative Indian culture remained even in a period which compared with its greater times must be called a decadence.

As the Sanskrit literature begins with the Vedas and Upanishads, these later literatures begin with the inspired poetry of saints and devotees : for in India it is always a spiritual movement that is the source or at least imparts the impulse of formation to new ideas and possibilities and initiates the changes of the national life. It is this kind that predominated almost throughout the creative activity of most of these tongues before modern times, because it was always poetry of this type that was nearest to the heart and mind of the people ; and even where the work is of a more secular spirit, the religious turn enters into it and provides the framework, a part of the tone or the apparent motive. In abundance, in poetic excellence, in the union of spontaneous beauty of motive and lyrical skill this poetry has no parallel in its own field in any other literature. A sincerity of devotional feeling is not enough to produce work of this high turn of beauty, as is shown by the sterility of Christian Europe in this kind ; it needs a rich and profound spiritual culture. Another part of the literature is devoted to the bringing of something of the essence of the old culture into the popular tongues through new poetic versions of the story of the Mahabharata and the Ramayana or in romantic narrative founded on the ancient legends ; and here again we have work of the very greatest genius as well as much of a lesser but still high order. A third type presents vividly the

religious beliefs and feelings of the people, the life of court and city and village and hamlet, of landholder and trader and artisan and peasant. The bulk of the work done in the regional tongues falls under one or other of these heads, but there are variations such as the religio-ethical and political poems of Ramdas in Maharashtra or the gnomic poetry, the greatest in plan, conception and force of execution ever written in this kind, of the Tamil saint, Tiruvallavar. There is too in one or two of these languages a later erotic poetry not without considerable lyrical beauty of an entirely mundane inspiration. The same culture reigns amid many variations of form in all this work of the regional peoples, but each creates on the lines of its own peculiar character and temperament and this gives a different stamp, the source of a rich variety in the unity, to each of these beautiful and vigorous literatures.

Thus under the stress of temperamental variation the poetry of the Vaishnavas puts on very different artistic forms in different provinces. There is first the use of the psychical symbol created by the Puranas, and this assumes its most complete and artistic shape in Bengal and becomes there a long continued tradition. The desire of the soul for God is there thrown into symbolic figure in the lyrical love cycle of Radha and Krishna, the Nature soul in man seeking for the Divine Soul through love, seized and mastered by his beauty, attracted by his magical flute, abandoning human cares and duties for this one overpowering passion and in the cadence of its phases passing through first desire to the bliss of union, the pangs of separation, the eternal longing and reunion, the lila of the love of the human spirit for God. There is a settled frame and sequence, a subtly simple lyrical rhythm, a traditional diction of appealing directness and often of intense beauty. This accomplished lyrical form springs at once to perfect birth from the genius of the first two poets who used the Bengali tongue, Bidyapati, a consummate artist

of word and line, and the inspired singer Chandidas in whose name stand some of the sweetest and most poignant and exquisite love-lyrics in any tongue. The symbol here is sustained in its most external figure of human passion and so consistently that it is now supposed by many to mean nothing else, but this is quite negated by the use of the same figures by the devout poets of the religion of Chaitanya. All the spiritual experience that lay behind the symbol was embodied in that inspired prophet and incarnation of the ecstasy of divine love and its spiritual philosophy put into clear form in his teaching. His followers continued the poetic tradition of the earlier singers and though they fall below them in genius, yet left behind a great mass of this kind of poetry always beautiful in form and often deep and moving in substance. Another type is created in the perfect lyrics of the Rajput queen Mirabai, in which the images of the Krishna symbol are more directly turned into a song of the love and pursuit of the divine Lover by the soul of the singer. In the Bengal poetry the expression preferred is the symbolic figure impersonal to the poet: here a personal note gives the peculiar intensity to the emotion. This is given a still more direct turn by a southern poetess in the image of herself as the bride of Krishna. The peculiar power of this kind of Vaishnava religion and poetry is in the turning of all the human emotions Godward, the passion of love being preferred as the intensest and most absorbing of them all, and though the idea recurs wherever there has been a strong development of devotional religion, it has nowhere been used with so much power and sincerity as in the work of the Indian poets.

Other Vaishnava poetry does not use the Krishna symbol, but is rather addressed in language of a more direct devotion to Vishnu or centres sometimes around the Rama avatar. The songs of Tukaram are the best known of this kind. The Vaishnava poetry of Bengal avoids ex-

cept very rarely any element of intellectualising thought and relies purely on emotional description, a sensuous figure of passion and intensity of feeling : Maratha poetry on the contrary has from the beginning a strong intellectual strain. The first Marathi poet is at once a devotee, a Yogin and a thinker ; the poetry of the saint Ramdas, associated with the birth and awakening of a nation, is almost entirely a stream of religious ethical thinking raised to the lyrical pitch ; and it is the penetrating truth and fervour of a thought arising from the heart of devotion that makes the charm and power of Tukaram's songs. A long strain of devotee poets keeps sounding the note that he struck and their work fills the greater space of Marathi poetry. The same type takes a lighter and more high-pitched turn in the poetry of Kabir. In Bengal again at the end of the Mahomedan period there is the same blending of fervent devotion with many depths and turns of religious thought in the songs of Ramprasad to the divine Mother, combined here with a vivid play of imagination turning all familiar things into apt and pregnant images and an intense spontaneity of feeling. In the south a profounder philosophic utterance is often fused into the devotional note, especially in the Shaiva poets, and, as in the early Sanskrit poetry, vivified by a great power of living phrase and image, and farther north the high Vedantic spirituality renews itself in the Hindi poetry of Surdas and inspires Nanak and the Sikh gurus. The spiritual culture prepared and perfected by two millenniums of the ancient civilisation has flooded the mind of all these peoples and given birth to great new literatures and its voice is heard continually through all their course.

The narrative poetry of this age is less striking and original except for a certain number of great or famous works. Most of these tongues have felt the cultural necessity of transferring into the popular speech the whole central story of the Mahabharata or certain of its episodes and,

still more universally, the story of the Ramayana. In Bengal there is the Mahabharata of Kashiram, the gist of the old epic simply retold in a lucid classical style, and the Ramayana of Krittibas, more near to the vigour of the soil, neither of them attaining to the epic manner but still written with a simple poetic skill and a swift narrative force. Only two however of these later poets arrived at a vividly living recreation of the ancient story and succeeded in producing a supreme masterpiece, Kamban, the Tamil poet who makes of his subject a great original epic, and Tulsidas whose famed Hindi Ramayana combines with a singular mastery lyric intensity, romantic richness and the sublimity of the epic imagination and is at once a story of the divine Avatar and a long chant of religious devotion. An English historian of the literature has even claimed for Tulsidas's poem superiority to the epic of Valmiki : that is an exaggeration and, whatever the merits, there cannot be a greater than the greatest, but that such claims can be made for Tulsidas and Kamban are evidence at least of the power of the poets and a proof that the creative genius of the Indian mind has not declined even in the narrowing of the range of its culture and knowledge. All this poetry indeed shows a gain in intensity that compensates to some extent for the loss of the ancient height and amplitude.

While this kind of narrative writing goes back to the epics, another seems to derive its first shaping and motive from the classical poems of Kalidasa, Bharavi and Magha. A certain number take for their subject, like that earlier poetry, episodes of the Mahabharata or other ancient or Puranic legends, but the classical and epic manner has disappeared, the inspiration resembles more that of the Puranas and there is the tone and the looser and easier development of the popular romance. This kind is commoner in western India and excellence in it is the title to fame of Premananda, the most considerable of the Guje-

rati poets. In Bengal we find another type of half romantic half realistic narrative which develops a poetic picture of the religious mind and life and scenes of contemporary times and has a strong resemblance in its motive to the more outward element in the aim of Rajput painting. The life of Chaitanya written in a simple and naive romance verse, appealing by its directness and sincerity but inadequate in poetic form, is a unique contemporary presentation of the birth and foundation of a religious movement. Two other poems that have become classics, celebrate the greatness of Durga or Chandi, the goddess who is the Energy of Shiva,—the "Chandi" of Mukundaram, a pure romance of great poetic beauty which presents in its frame of popular legend a very living picture of the life of the people, and the "Annadamangal" of Bharatchandra repeating in its first part the Puranic tales of the gods as they might be imagined by the Bengali villager in the type of his own human life, telling in the second a romantic love story and in the third a historical incident of the time of Jehangir, all these disparate elements forming the development of the one central motive and presented without any imaginative elevation but with an unsurpassable vividness of description and power of vital and convincing phrase. All this poetry, the epic, and the romance, the didactic poem, of which Ramdas and the famous Kurrul of Tiruvallavar are the chief representatives, and the philosophic and devotional lyrics are not the creation or meant for the appreciation of a cultivated class, but with few exceptions the expression of a popular culture. The Ramayana of Tulsidas, the songs of Ramprasad and of the Bauls, the wandering Vaishnava devotees, the poetry of Ramdas and Tukaram, the sentences of Tiruvallavar and the poetess Avvai and the inspired lyrics of the southern saints and Alwars were known to all classes and their thought or their emotion entered deeply into the life of the people.

I have dwelt at this length on the literature because it is, not indeed the complete, but still the most varied and ample record of the culture of a people. Three millenniums at least of a creation of this kind and greatness are surely the evidence of a real and very remarkable culture. The last period shows no doubt a gradual decline, but one may note the splendour even of the decline and especially the continued vitality of religious, literary and artistic creation. At the moment when it seemed to be drawing to a close it has revived at the first chance and begins again another cycle, at first precisely in the three things that lasted the longest, spiritual and religious activity, literature and painting, but already the renewal promises to extend itself to all the many activities of life and culture in which India was once a great and leading people.

Review

"SHAMA'A"

I was unable to greet duly the first appearance of this new magazine of art, literature and philosophy edited by Miss Mrinalini Chattopadhyay ; I take the opportunity of the second number to repair the omission I had then unwillingly to make. The appearance of this quarterly is one of the signs as yet too few, but still carrying a sure promise, of a progressive reawakening of the higher thinking and aesthetic mentality in India after a temporary effacement in which the eastern mind was attempting to assimilate in the wrong way elementary or second-rate occidental ideas. In that misguided endeavour it became on the intellectual and practical side ineffectively utilitarian and on the aesthetic content with the cheap, ugly and vulgar. The things of the west it assimilated were just the things the West had either left behind it or was already finishing and preparing to cast away. "Shama'a", like "Rupam", though less sumptuously apparelled, is distinguished by its admirable get up and printing and is an evidence of the recovery of a conscience in the matter of form, a thing once universal in India but dead or dormant since the western invasion. The plan of the review is designed to meet a very real need of the moment and the future : for its purpose is to bring together in its pages

the mind of the Indian renaissance^{***} and the most recent developments of European culture. In India we as yet know next to nothing of what the most advanced minds of Europe are thinking and creating in the literary, artistic and philosophic field,—for that matter most of us, preoccupied with politics and domestic life, have a very inadequate information of what we ourselves are doing in these matters. It is to be hoped that this magazine will be an effective agent in curing these deficiencies. It has begun well : the editor, Miss Chattopadhyay, has the needed gift of attracting contributions of the right kind and there is in "Shama'a" as a result of her skill a pervading and harmonising atmosphere of great distinction and fineness.

The frontispiece of this number is a portrait by a modern English artist, J. D. Ferguson, and an article on his work by Charles Marriot is the most interesting of the contributions. It sets out to discover on the basis of the real as opposed to the accidental differences between the western and the eastern methods of painting the inner meaning of their divergence. The attempt to create an illusion of reality to the eye, to copy Nature, which was so long a considerable part of the occidental theory is regarded as a passing phase for which the introduction of oil paint gave the occasion, an accidental and not at all an essential difference : European art at the beginning was free from it and is now rejecting this defect or this limitation. Nor are other details of method, such as the use of cast shadows as opposed to a reliance on outline, the real difference. None of these things involve necessarily an illusion of reality, and even where that inartistic fiction does not intervene, as in the Italian fresco and tempera painting and in oil painting that reduces shadow to a minimum and relies on outline, the fundamental difference between the East and the West remains constant and unalterable. The fundamental difference is that the Eastern

artist paints in two and the European in three dimensions. Eastern painting suggests depth only by successive planes of distance; the Western artist uses perspective, and while the use of perspective to create an optical illusion is an error, its emphasis on depth as a mental conception extends the opportunities of expressing truth. It is in any case in the use of the third dimension that there comes in the true and essential difference.

The writer then attempts to link up this divergence with the concepts of the two continents with regard to life. He hazards the suggestion that the separate planes of a Chinese landscape correspond to "the doctrine of successive incarnations, of separate planes of existence, each the opportunity of its own virtues", and the occidental artist's "active exploration and exploitation of the ground between the planes of distance" corresponds to the West's view of this life as a continual discipline, the sole opportunity for salvation, a battle to be won now and here, and of "material facts not as evils in themselves and opportunities for asceticism and renunciation, but as tests of the spirit, good or bad according as they are used rightly or wrongly",—an active exploration as opposed to a passive acceptance. I find it impossible to accept this ingenious idea: it strikes me as a little fanciful in itself, but in any case it is based on a misunderstanding of the eastern mind. The usual western error is made of confusing one strong tendency of eastern philosophy for the whole of its thinking and a view of reincarnation is attributed to the east that is not its real view. The successive rebirths are not to the eastern mind separate planes of existence, each independently the opportunity of its own virtues, but a closely connected sequence and the action of each life determines the frame and basic opportunities of the following birth. It is a rhythm of progression in which the present is not cut out from but one with the past and future. Life and action are ~~here~~ too and not only in the

west tests of the spirit, good or bad according as they are used rightly or wrongly, and it is and must be always this present life that is of immediate and immense importance, though it is not and cannot in reason be final or irreparable: for salvation may be won now, but if there is failure, the soul has still its future chances. As a matter of historical fact the great periods of Eastern art were not periods of a passive acceptance of life. In India, the cradle of these philosophies, they coincided with an active exploration of the material universe through physical science and a strong insistence on life, on its government, on the exploration of its every detail, on the call of even its most sensuous and physical attractions. The literature and art of India are not at all a dream of renunciation and the passive acceptance of things, but actively concerned with life, though not as exteriorly as the art of the west or with the same terrestrial limitation of the view. It is there that we have to seek for the root of the divergence, not so much in the intellectual idea as in a much subtler spiritual difference.

The difference is that the Western artist,—the western mind generally,—is led to insist on the physical as the first fact and the determinant, as it is indeed in vital truth and practice, and he has got hold of that side of the truth and in relation to it sees all the rest. He not only stands firmly on the earth, but he has his head in the terrestrial atmosphere and looks up from it to higher planes. The eastern has his foot on earth, but his head is in the psychical and spiritual realms and it is their atmosphere that affects his vision of the earth. He regards the material as the first fact only in appearance and not in reality: matter is to him real only as a mould and opportunity of spiritual being and the psychical region is an intermediary through which he can go back from the physical to the spiritual truth. This it is that conditions his whole artistic method and makes him succeed best in proportion as he brings

the spiritual and psychical truth to illuminate and modify the material form. If he were to take to oil painting and the third dimension, I imagine that he would still before long break out of the physical limitations and try to make the use of the third a bridge to a fourth and psychical or to a fifth and spiritual dimension. That in fact seems to be very much what the latest western art itself is trying to do. But it does not seem to me in some of its first efforts to have got very high beyond the earth attraction. The cubist and the futurist idea have the appearance of leaving the physical view only to wander astray among what one is tempted to call in theosophic language astral suggestions, a geometry or a movement vision of the world just above or behind ours. It is just so, one imagines, that a mind moving in those near supramaterial regions would distortedly half see physical persons and things. Mr. Ferguson's portrait is of another kind, but while perfectly though not terrestrially rational in its rhythm, seems to be inspired from a superior sphere of the same regions. It is a powerful work and there is a strong psychical truth of a kind, but the spirit, the suggestions, the forms are neither of heaven nor of earth. The impression given is the materialisation of a strong and vivid astral dream. The difference between this and the psychic manner of the east will at once appear to anyone who turns to the much less powerful but gracious and subtle Indian painting in the first number.

Another article of some interest on "Art and History" by John. M. Thorburn gives us much writing in an attractive style and some suggestive ideas, but there is a soft mistiness about both as yet too common in attempts at intuitive thinking and writing which makes it a little difficult to disentangle the ideas and get at their relation and sequence. The thought turns around rather than deals with national temperament and its shaping influence in art and there is a comparison in this respect between the French and the English temperament on one side and the German

or the Russian on the other. But the attempt does not get deep. The line taken is that the distinguishing characteristics of the French and English mind are the critical faculty, humour, a sense for character and for the common as well as the uncommon, for detail as well as principle, a power of social adaptation or readaptation, the instinct in the English to carry on, in the French to change and reconstruct, and all these are connected together and are the fruit of Graeco-Roman civilisation. The writer thinks that the Graeco-Roman tradition and its true development in the modern world is the only saving ethical and political ideal, at least for Europe,—a salutary saving clause. At the same time he has found his highest artistic satisfaction in German music and rates the relative power of Russian literature and possibly the music above the recent artistic work of Europe, and he is perplexed by the coexistence of this superiority with Russia's social instability and with Germany's lack of literary humour and of the sense for character. And, though this reserve is not expressly made, Germany cannot be taxed with lack of the social constructive faculty, seeing that it was the German who in far back times developed the feudal system and has more recently perfected the modern industrial order. And yet Germany is distinctly outside the Graeco-Roman tradition. He discovers that Germany lacks the reflective critical faculty, that there is "something in the German artistic and philosophical temperament at variance with social good," "strangely hostile to the ethical and artistic ideal of Greece or the administrative and harmonising genius of Rome." Germany is entirely instinctive, at the mercy of her temperament, unable to liberate herself from it, instinctive in her music, her philosophy too an instinctive movement, reflection never able to get outside itself or even to feel the need to do so. As for Russia, hers is the kind of art that is an expression of the division and breaches of human society rather than of its wholeness or its

peace, an art born of Nature's error and not like the French and English of her truth. It seems however that the art born of Nature's error, of her suffering and ill health is more wonderful and alluring than the art born of her ordered ways. After all is said, the truth of Nature is only a partial and defective truth and her error only a partial error : there is no necessary harmony at least in the finite between what we value as goodness and what we value as beauty. And the solution of all the contradiction is to be sought in the "experience of the effort of the finite spirit to come to a fuller consciousness of itself or of a universe that only uses that spirit as an instrument towards its own self-knowledge, self-perfection or self-interpretation." The conclusion is unexceptionable, but the line of thought leading to it stumbles needlessly in pursuit of a false clue.

The article is interesting chiefly as an indication of the perplexity of a certain type of European mind hesitating and held back in the grasp of the old that is dying and yet feeling the call of things that draw towards the future. The superstition of the perfect excellence of the Graeco-Roman tradition as rendered by England and France—more strictly the Latinised or semi-Latinised mind and the Renaissance tradition—survives : but as a matter of fact that tradition or what remains of it is a dead shell. The Time-Spirit has left it, retaining no doubt what it needs for its ulterior aims, and is passing on to far other things. In that evolution Germany and Russia among European nations have taken a leading place. Germany has failed to go the whole way, because to a strong but coarse and heavy vital force and a strict systematising scientific intellect she could not successfully bring in the saving power of intuition. Her music indeed was very great and revolutionised the artistic mind of Europe, not because it was instinctive, but because it was intuitive,—because it brought in a profound intuitive feeling and

vision to uplift through the conquered difficulties of a complex harmony a large and powerful intelligence. Her philosophy was at first a very great but too drily intellectual statement of truths that get their living meaning only in the intuitive experience, but afterwards in Schopenhauer and Nietzsche as in Wagner it developed the intuitive vision and led to a deep change in European thinking. But the life of Germany remained still unaffected by her higher mind, well-organised, systematic but vitally and aesthetically crude, and she has failed to respond to the deepest forces of the future. The stream has turned aside to Russia, Russia deeply intuitive in her emotional and psychic being, moved through her sensibilities and aided by a sensitive fineness there a yet imperfect but rapidly evolving intuitivity of the intelligence. It is clear enough that the labour of the soul and mind of Russia has not arrived at victory and harmony, but her malady is the malady and suffering of a great gestation, and her social instability the condition of an effort towards the principle of a greater order than the self-satisfied imperfection of the Graeco-Roman tradition or of the modern social principle. The martyrdom of Russia might from this point of view be regarded as a vicarious sacrifice for the sin of obstinacy in imperfection, the sin of self-retardation of the entire race. It is any rate by some large and harmonising view of this kind and not by any paradox of superior values of good and truth resulting in inferior values of beauty and negative values of no good and no truth flowering in superior values of beauty that we are likely best to understand both the effort of the finite spirit and the effort of the universe through it towards its own self-perception and self-interpretation.

The only other article of any length is a second instalment of Babu Bhagawan Das's "Krishna, a Study in the theory of Avatars", which contains much interesting matter and especially some very striking citations from that

profound and beautiful work, the Bhagawat Purana : but the renderings given are rather modernising paraphrases than translations. There is a brief essay or rather the record of a reflection by Mr. Cousins on "Symbol and Metaphor in Art", quite the best thing in thought and style in the number : a translation by Mr. V. V. S. Aiyar of some verses of Tiruvalluvar done with grace and a fluid warmth and colour—perhaps too much fluidity and grace to render rightly the terse and pregnant force that is supposed, and surely with justice, to be the essential quality of the poetic style of the Kural : a dialogue in poetic prose, "The Vision", by Harindranath Chattopadhyay, in which we get imagination, beauty and colour of phrase and a moving sentiment,—but not yet, I think, all the originality and sureness of touch of the poet when he uses his own already mastered instrument,—and another prose poem by V. Chakkarai inspired by Robindranath and executed with a sufficient grace. All these together make up an admirable number.

The closing portion of the magazine is devoted to notes and criticisms. Several closely printed pages are given to a critical review of Professor S. Radhakrishnan's work on the Philosophy of Robindranath Tagore by Mr. J. B. Raju. The criticism gives unhappily, in spite of its interest, an impression of ability very badly used, for it is throughout what a criticism of this kind should not be, censorious, hostile, bitterly incisive and sometimes almost brutal in the inimical tone of its phrases. A philosophic discussion should surely be conducted in a graver and more impersonal tone. In addition there is a criticism by dissection so discursively and incoherently minute that it is impossible to form a coherent idea of the thought the work animadverted upon actually does develop. I have not read the book in question, but Professor Radhakrishnan is well known as a perfectly competent philosophic critic and thinker and it is impossible to believe that anything he

has written is, as this criticism constantly suggests, a mere mass of imbecile inconsequence. I gather that his offence is to have done exactly what he should have done, that is, to represent the thought of Tagore,—who is a poet and not a metaphysical dialectician but an intuitive seer,—as an intuitive whole : the dry-as-dust intellectual formalism of analysis demanded of him by his critic would have been in such a subject grotesquely out of place. A still greater offence is that he has endorsed the poet's exaltation of the claims of intuition as superior, at least in a certain field, to those of the intellect. Mr. Raju seems to think that this claim consecrates "a mistaken and obsolete psychology," the "infatuation of a certain glamour which in the popular imagination hangs round the ancient words, mysticism and intuition." Mistaken, if you choose to think so ; but obsolete ? What then are we to make of Bergson's intuition, James' cosmic consciousness, Eucken's superconscient, the remarkable trend towards mysticism of recent scientists, mathematicians, thinkers, the still more remarkable speculations of contemporary Russian philosophers ? These men at least are not irresponsible poets or incompetent dupes of the imagination, but psychologists of the first rank and the most original contemporary thinkers in the philosophic field. Mr. Raju's defence of the claims of the reason is well enough written, but it is founded on contentions that once were commonplaces but are now very disputable assertions. Indeed, if the most recent thought has any value, he is himself open to the retort of his own remark that he is the victim of a mistaken and obsolete psychology. Mr. Raju may be right, the modern psychologists and philosophers may be wrong, but the time has passed when the claims of intuition could be dismissed with this high, disdainful lightness. The subject, however, is too large to be touched at all within my present limits: I hope to return to it hereafter.

The review contains some poetry but, Mr. R. C. Bon-

nerji's gracious and cultured verses apart, all is of the aggressively modern type. There are a number of poems taken or quoted from the American journal "Poetry" that are one and all of the same stereotyped kind of free verse. Eleanor Hammond's "Transition" turns upon a pretty emotion and Evelyn Scott's "Fear" on an idea with fine possibilities, but as usual in this kind the style has no trace of any poetic turn or power but only a tamely excited and childlikely direct primitive sincerity and the rhythm is more aggressively prosaic than any honest prose rhythm could manage to be. C. L.'s "All was his" is good in thought and conscientious in style but the rhythm is hopelessly stumbling and lame: but then perhaps it is written on some new metrical principle,—one never knows in these days. The noteworthy poem of the number is Henry Ruffy's "London Nocturne," placed I presume as a study in significant contrasts, opposite Mukul Dey's drawing of Tagore. It is an admirable specimen of the now dominant vitalistic or "life" school of modern poetry. Personally, this school does not appeal to me. Its method seems to be to throw quite ordinary and obvious things violently at our eyes and their sense effects and suggestions at our midribs and to underline the effects sometimes by an arresting baldness and poverty of presentation and sometimes on the contrary by a sensational exaggeration of image or phrase. Thus the poet tells us in one luminous line that

A policeman's clumsy tread goes slowly by,
and in another makes us hear

Another policeman trying doors this way,
a "car of Juggernaut"

Tuff-tuffing, clattering, clashing, clank-crowned,
a muddled clatter, voices confused, a shrieking whistle,
solemn clock strokes "muttering ere they die," that
Fade like a halo or a dying sigh.

another motor "humming a bee refrain," with its snorting, trumping, disdainful speed horn

Striking the silence like a flash of flame.

a luckless harlot, a heavy horse hoof, the clank clank of a cab, silent wheels, jingling harness, and this succession of sounds leads up to the vision of a sly slinking white-face dawn, wan, thin and "sickly ill", a slight-formed sylph

Drawing her veil to show a death-pale form.

A feverishly acute impression of a London night is forced on the sense soul in me, but this poetry does not get beyond or give anything more : the poet's policemen and tuff-tuffing clattering crowned chaos of a motor car carry no meaning to me beyond the dreary fact of their existence and the suggestion of a sick melancholy of insomnia. But it seems to me that poetry ought to get beyond and should give something more. I do not deny the possibility of a kind of power in this style and am not blind to the aim at a strong identifying vision through something intuitive in the sense, a felt exactness of outward things, but an inartistic and often unpoetic method cannot be saved by a good intention. Still this is the kind of writing that holds the present in England and America and it demands its place in the purpose of the magazine. I hope however that we shall get often a relief in strains that go beyond the present to a greater poetic future,—let us say, like the exquisite rhythm and perfect form of beauty of Harindranath's poem in the first number.

All criticism of thought or personal preference apart, almost everything in this number is good in matter and interesting in its own kind. "Shama'a" already stands first among Indian magazines in the English tongue for sustained literary quality and distinction of tone and interest.

The Lines of Karma

THE TERRESTRIAL LAW

A consideration of the lines of Karma ought certainly to begin with a study of the action of the world as it is, as a whole, however contrary it may be to the rule or to the desire of our moral or our intellectual reason, and to see if we cannot find in its own facts its own explanation. If the actual truth of the world breaks out from the too rigid cadres our moral sense or our intelligence would like to see imposed on the freely or the inevitably self-determining movement of the Infinite, on the immeasurable largeness of his being or the mighty complexities of his will, it is very likely that that is because our moral sense and our intellect, since they are mental and human, are too narrow to understand or to bind him. Any shifting of the base of the problem by which we get out of the difficulty, impose our limits on what overpasses us and compel God to be even as ourselves, may very well be an evasion and an intellectual device and not the way of truth. The problem of knowledge is after all this, to reflect the movements of the Infinite and see, and not to force it into a mould prepared for it by our intelligence.

The ordinary idea of Karma follows this latter unsound method. The world we see is to our notions, if not immoral, yet non-moral and contradictory to our idea of what it should be. Therefore we go behind it, discover that this

earth life is not all, erect anew there our moral rule and rejoice to find that after all the universe does obey our human conceptions and therefore all is well. The mysterious conflict, the Manichean struggle, the inextricable tangle here of good and evil is not cured or accounted for, but we say that at least the good and the evil are justly dealt with according to their kind, this duly rewarded and that duly punished in other worlds or other births, there is therefore a dominant moral law and we may cherish a faith that the good will prevail, Ahuramazda conquer and not Ahriman, and on the whole all is as it should be. Or if not, if the tangle is inextricable, if this world is evil or existence itself an enormous mistake—as it must be, man is inclined to think, if it does not suit his desires and conceptions,—then at least I individually by satisfying the moral law may get out of the tangle away to the pleasures of a better world or to the bodiless and mindless peace of Nirvana.

But the question is whether this is not a rather childish and impatient mood and whether these solutions come anywhere near solving the whole complexity of the problem. Let us grant that a dominant moral law governs, not action,—for that is either free or, if not free, compelled to be of all kinds,—but the result of action in the world and that a supreme good will work itself out in the end. The difficulty remains why that good should use evil as one and almost the chief of its means or the dominant moral law, sovereign, unescapable, categorical, imperative, the practical governor, if not the reason of our existence, should be compelled to fulfil itself through so much that is immoral and by the agency of a non-moral force, through hell on earth and hell beyond, through petty cruelty of punishment and huge fury of avenging calamity, through an immeasurable and, as it seems, never ending sequence of pain and suffering and torture. It must surely be because there are other things in the Infinite and therefore

other laws and forces here and of these the moral law, however great and sovereign to itself, has to take account and is compelled to accomodate its own lines to their curve of movement. And if that is so our plain course, if we are to see the true connections, is to begin by studying the separate law and claim of these other forces : for till it is done we cannot know rightly how they act upon and condition or are acted upon and utilised by any moral rule that we may distinguish intervening in the complex of the world action. And first let us look at the terrestrial law as it is apart from any question of rebirth, the joining, the play, the rule, the intention of the forces here : for it may be that the whole principle is already there and that rebirth does not so much correct or change as complete its significance.

But on earth the first energy is the physical ; the lines of the physical energy creating the forms, deploying the forces of the material universe are the first apparent conditions of our birth and create the practical basis and the original mould of our earthly existence. And what is the law of this first energy, its self-nature, swabhava and swadharma ? It is evidently not moral in the human sense of the word : the elemental gods of the physical universe know nothing about ethical distinctions, but only the bare literal rule of energy, the right track and circuit of the movement of a force, its right action and reaction, the just result of its operation. There is no morality, no hesitation of conscience in our or the world's elements. The fire is no respecter of persons and if the saint or the thinker is cast into it, it will not spare his body. The sea, the stormwind, the rock on which the ship drives do not ask whether the just man drowned in the waters deserved his fate. If there is a divine or a cosmic justice that works in these cruelties, if the lightning that strikes impartially tree or beast or man, is—but it would appear in the case of the man alone, for the rest is accident,—the sword of

God or the instrument of Karma, if the destruction wrought by the volcano, the typhoon or the earthquake is a punishment for the sins of the community or individually of the sins in a past life of each man there that suffers or perishes, at least the natural forces know it not and care nothing about it and rather they conceal from us in the blind impartiality of their rage all evidence of any such intention. The sun shines and the rain falls on the just and the unjust alike ; the beneficence and the maleficence of Nature, the gracious and dreadful Mother, her beauty and terror, her utility and her danger are bestowed and inflicted without favour or disfavour on all her children and the good man is no more her favourite than the sinner. If a law of moral punishment is imposed through the action of her physical forces, it must be by a Will from above her or a Force acting unknown to her in her inconscient bosom.

But such a Will could not be itself that of a moral Being ethical after the conceptions of man,—unless indeed it resembled man in his most coldly pitiless and savage moral reason or unreason. For its action involves terrors of punishment that would be abhorred as atrocities in an all-powerful human ruler and could not be other than monstrous in a moral Divine Ruler. A personal God so acting would be a Jehovah-Moloch, a merciless and unrighteous demander of righteousness and mercy. On the other hand an inconscient Force mechanically executing an eternal ethical rule without an author or mover would be a paradox : for morality is a creation of conscious mind ; an inconscient machinery could have no idea of good and evil, no moral intention or significance. An impersonal or omni-personal conscious Will or Spirit in the universe could well exact such a law and assure its execution, but must then be, although imposing on us good and evil and their results, itself beyond good and evil. And what is this but to say that the universal Being

escapes from our ethical limitations and is a supramoral, appearing to us here in physical Nature as an infra-moral, Infinite ?

Now that a conscious Infinite is there in physical Nature, we are assured by every sign, though it is a consciousness not made or limited like ours. All her constructions and motions are those of an illimitable intuitive wisdom too great and spontaneous and mysteriously self-effective to be described as an intelligence, of a Power and Will working for Time in eternity with an inevitable and forecasting movement in each of its steps that in its outward or superficial impetus seems to us inconscient. And as there is in her this greater consciousness and greater power, so too there is an illimitable spirit of harmony and beauty in her constructions that never fails her, though its works are not limited by our aesthetic canons. An infinite hedonism too is there, an illimitable spirit of delight, of which we become aware when we enter into impersonal unity with her ; and even as that in her which is terrible is a part of her beauty, that in her which is dangerous, cruel, destructive is a part of her delight, her universal Ananda. If then all else in us, our intelligence, our dynamic and volitional, our aesthetic, our hedonistic being, when they regard the physical universe, feel intuitively the satisfaction in it of something great and illimitable but still mysteriously of their own kind, must not our moral sense, our sense of Right, find too there the satisfaction of something of which it is itself the reflection ? An intuitive perception of this kind is at the root of our demand for a moral order in the universe. Yes, but here too our partial conceptions, our own moral canons are not sufficient ; this is a greater and illimitable Right, not bound to the ethical formula, and its first principle is that each thing should observe the law of its own energy and each energy move in its own lines in the total scheme and fulfil its own function and make its own returns. The phy-

sical law is the right and justice, the duty, the ought of the physical world. The godhead of Fire in the Upanishad, questioned by the Spirit, "What is the power in thee?" makes answer "This is my power that whatever is cast to me, I burn," and a similar answer is made by each physical thing to the question of the life and the mind. It observes the lines of its physical energy and is concerned with no other law or justice. No law of Karma, the moral law included, could exist, if there were not to begin with this principle as the first foundation of order.

What then is the relation of man to this physical universe, man this soul intervening in and physically born of her in a body subjected to her law of action, what his function as something that is yet more than her, a life and a mind and a spirit, what his swabhava, his swadharma? First, he owes to her a mechanical obedience of which she herself working in his body takes care: but also, as a soul evolving the power of consciousness secret in her, his business is to know and to use her law and even in knowing and using it to transcend her more material limit, habit, purpose and formula. Observance of Nature but also transcendence of first nature is continually the purpose of the Spirit within him. A continuous series of transcendences is the most significant thing in the world action and evolution itself only Nature's constant impulse and effort of self-exceeding, of a greater self-becoming, her way of expressing more and more, getting out a greater form of birth and awakened power of presence, of the self that is in her. Life brings in a whole range of these transcendences, mind another and greater range, and since mind is so evidently imperfect and incomplete, a thing of seeking in its very nature, there must surely be a range or many ranges of transcendence above mind. Man meets with the powers of his mind the rule of the physical action and the law of vital Karma, brings in a law of mental and moral Karma and lifts along the ladder of these

scales to something more, to a potency of spiritual action which may even lead him to an exceeding of Karma itself, a freedom from or of birth and becoming, a perfecting transcendence.

Man's exceeding of the physical law does not come solely by his evolution of a moral sense in a non-moral world of Nature. Its essential rule is rather a turning of a conscious intelligence and will on life and matter,—morality itself only this knowledge and will seeking for a rule of truth and right of action, *satyam ritam*, in his relation to his inner self and to his fellow beings. But his dealings with the purely physical lines of Nature are non-moral, a matter at first of observance where he must, of satisfaction by instinctive or experienced utilisings, of suffering at her hands by compulsion, and more and more, as he grows, of a struggle of his knowledge and will to know and master her forces for his use and pleasure, for instruments and expedients, for a greater base and circle of opportunities, for the joy itself of will and knowledge. He makes her forces his opportunities and to increase them faces her perils. He defies her powers, transgresses her limitations, sins constantly against her first prohibitions, takes her punishments and overcomes them, becomes by wrestling of his mind and will with her acquainted with her greater possibilities which she herself has left unused while she waited for his coming. She meets his effort with physical obstruction and opposition, with a No that constantly recedes, with the mask of his own ignorance, with the menace of her danger. One might suggest the fancy,—attributing to her that resistance which certain instincts in man oppose to the daring of spiritual adventure, to new enlargings of knowledge, new forms of will or new standards of conduct, regarding them stupidly as sin and impiety because they transgress what is established,—that to physical Nature in her first power life itself with its starts and deviations and stumblings and sufferings is a sin against

her law of sure physical harmony and exact measure and much more mind with its daring, its sin of boundless adventure, its final yearnings towards the unmeasured, the above-law, the infinite.

But in fact all that the godhead of physical Nature is concerned with in man's dealings with her is to observe a just law of return of her energies to his effort. Wherever his knowledge and will can harmonise itself with the lines of her energies, she makes a return according to its action on her : where it works on her with insufficiency, ignorance, carelessness, error, she overwhelms his effort or injures ; as he wills more and discovers more, she returns to him a greater and use and fruit of her powers, consents to his masteries and favours his violences. He has arrived at a unity, a Yoga with her in her greater secret possibilities,—he has liberated them and, as he uses them, so he has from her their return. He observes and he extends for her her lines and she responds with an exact ministry and obedience. All this he can do at present within certain physical limits and lines of working and there is a modification but not a radical change. There are indications that by a more direct pressure of a mental and psychical energy on the physical, the response can be made more variable, the physical depart from what seem to be fixed limits and habits, and it is conceivable that as knowledge and will entered into the region of higher and yet higher powers, the action of physical energy might grow entirely responsive, giving whatever return, and its lines perfectly flexible. But even this transcendence would have to regard the great original measures fixed by the All-Will : there could be a free use, perhaps a large transformation of the physical energy, but not a departure from its fundamental law and purpose.

All this founds a reign of law, a principle of the just return of energy that is the neutral essence of Karma, but it has no eye of regard for ethical measures and no moral

significance. Man may and does invent cruel and immoral means of getting at physical knowledge and its powers or turn to unethical ends the energies she places at his service, but that is a matter between his will and his own soul and of his relation with other living beings, his and their concern and not hers. Physical Nature gives impartially her results and rewards and demands from man observance not of the moral but the physical law : she asks for a just knowledge and a scrupulous practice of her physical lines and nothing else. There is no karmic retort from her on the many cruelties of science, no revolt against an unethical use of her facilities, much punishment of ignorance but none of wickedness. If there is something in the lower rounds of Nature which reacts against certain transgressions of the moral law, it begins obscurely on a higher scale, with life. A vital reaction of the kind there is and it produces physico-vital effects, but mark that in this kind of reaction there is no observance of our limits and measures, but rather the same promiscuous impartiality as in the acts of physical Nature. In this field we have to admit a law of vicarious punishment, a constant smiting of the innocent for the sins of the guilty which would seem shocking and brutally unethical and unjust to us if inflicted by a human being. Life seems to punish itself for its errors and excesses without any care to limit the reaction to the agent of the excess or the error. There is here an order of the lines of energy that is not at least primarily or in intention ethical, but rather concerned with a system of returns not governed by our moral ideas.

The movements of life seem indeed to be as little as the physical laid on ethical lines. The fundamental right and justice of life is to follow the curve of the vital energies, to maintain the functions of the life force and to give a return to its own powers. Its function is to survive, to reproduce itself, to grow and possess and enjoy, to prolong and enlarge and assure its action, power, hav-

ing, pleasure as much as earth will allow. All means are good to life that secure these ends : the rest is a matter of right balance between the vital energy and its physical means, of a putting forth of its powers and the kind of return it gets for those powers. At first—and this continues even after the emergence of mind in life and as long as mind is subservient to the life force,—that is all we see. Vital nature works out her ends faultlessly enough, but not by any means blamelessly in the ethical sense. Death is her second means of self-preservation, destruction her constant instrument for change and renovation and progress, suffering inflicted on oneself or on others oftenest her price for victory and pleasure. All life lives upon other life, makes a place for itself by encroachment and exploitation, possesses by association but even more by struggle. Life acts by mutual shock and mutual use of creatures by each other; but it works only partly by mutual help and very much by a mutual assault and devouring. And its reproduction is bound to a means that the ethical sense even when most tolerant feels to be animal and inferior, is inclined to regard as immoral in itself and, when raised to its ascetic or puritan acuties, rejects as vile. And yet when once we put aside our limited human conceptions and look with impersonal eyes on this vast and various and wonderful vital nature into which we are born, we find in it a mysteriously perfect order, the work of a deep and illimitable intuitive wisdom, an immense Power and will at its perfectly seeing work, a great whole of beauty and harmony built out of what seems to us a system of discords, a mighty joy of life and creation which no heaviest toll of individual death or suffering can tire or discourage and which, when we enter into oneness with the great Ananda of its movement, these things seem rather to cast into relief and against the hue of its ecstasy these shades not to matter. There is here also, in these steps of vital Nature and the law of her energies, a truth of the

infinite; and this truth of the Infinite's insistence on life, life as it were for its own sake and for the joy of creation has its own standards of right and harmony, just balance and measure, fit action and reaction of energy that cannot be judged by the human rule. It is a pre-mental and still impersonal Tapas and Ananda and therefore a still non-moral order.

Man's relation with vital Nature is, again, first to be one with it by observance and obedience to its rule, then to know and direct it by conscious intelligence and will and to transcend by that direction the first law of life, its rule and habit, formula, initial significance. At first he is compelled to obey its instincts and has to act even as the animal, but in the enlarged terms of a mentalised impulsion and an increasingly clear consciousness and responsible will in what he does. He too has first to strive to exist, to make a place for himself and his kind, to grow and possess and enjoy, to prolong, to enlarge and assure the first vital lines of his life movement. He too does it even as the others, by battle and slaughter, by devouring, by encroachment, by laying his yoke on earth and her products and on her brute children and on his fellowmen. His virtue, his dharma of the vital nature, *virtus, arete*, is at first an obligation to strength and swiftness and courage and all things that make for survival, mastery and success. Most even of the things in him that evolve an ethical significance have at root not a truly ethical but a dynamic character,—such as self-control, *tapasya*, discipline. They are vital-dynamic, not ethical energies; they are a rightly massed, and concentrated, rightly ordered putting forth of mentalised life forces and the return they seek and get are of the vital and dynamic kind, power, success, mastery, increased capacities of vital possession and expansion or the result of these things, vital-hedonistic, the satisfaction of his desires, vital happiness, enjoyment and pleasure. *

* To be continued in the next number.

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A PHILOSOPHICAL REVIEW

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'The Sons of Heaven'

There exist certain men over the world who are not like the others. It is true that they are not distinguished by anything in their appearance ; and yet they differ from other men as much as the light and joy of Heaven differ from the shadow and the sorrow of earth. For there is in them the joy of that light, and the light of that joy. Among the sons of earth, they are Sons of Heaven.



The most part remain ignored by all. They live unknown in the radiant abodes that the others seek for and stumble everywhere, unseeing, against the secret doors. They know that of which all are ignorant ; they live the sublime truth of life. For verily, how can one know it, except by living it? They possess that which all the others covet, and which none can possess so long as he covets : the supreme Felicity of life. For verily, to one who is no longer possessed by desire, all life is a felicity.



Oftenest they are even ignorant of each other. They are scattered over the earth. Sometimes two among them meet, and immediately recognise each other. But ordinarily they dwell alone, lost in the heart of the human crowds.

* This article is an extract from a new book now in the press, "The Dawn over Asia", (Ganesh & Co, Madras).

And their isolation even draws them together. The world is for them a solitude. But their solitude is a world, and their retreat an assembly. They enjoy in the midst of noise the silence. But that silence is filled with fraternal voices.



They are usually born or become poor. And yet they would not exchange their destiny for the riches and royalties of this world. They are the kings of all the worlds ; they are the masters of all destinies ; the masters of the plenitude and identity at the heart of all destinies. And that, not only beyond the events they bring, but in each of them. There is nothing that can increase or diminish this plenitude. There is nothing that is not to them a gift of this plenitude. No wealth can equal the riches of their poverty. Despoiled of all, they are clothed in magnificence. All the treasures of this world are theirs.



They are acquainted with tribulations. Their life has storms, like so many others', and sometimes its shipwrecks. But whatever the violence of contrary winds, and the tempest without, nothing can trouble within the serenity of their skies. As the birds of the sea rest, confident, on the clamorous wave, so their soul finds its support on the might of the depths. And their heart remains at rest in the very bosom of the tempest, cradled by the rushing of the forces of the immensity. Even on the fields of battle, they enjoy peace, the "peace that surpasses all understanding." There is no hell in which they do not see the radiance of the divine smile.



This condition does not depend on the religion they profess. There are sons of Heaven in every religion. The religions are the paths below, but they are on the summit ;

on the summit where all the paths join, where all the religions are accomplished, where Heaven becomes one with the earth. For these sons of Heaven are the true sons of the Earth. They cherish her as their mother. Who can understand Heaven if he does not love earth? They make Heaven live upon earth. They live on earth the life of Heaven.



Verily, verily, it is not earth that separates man from Heaven, it is man who separates Heaven from earth. But since he can make at times of this earth a hell, he can make of it too a very heaven...No, it is not the earth, it is not the flesh that separates man from Heaven's joy—it is man's egoistic soul. If he cannot find the joy of Heaven on earth, he will find it nowhere. Egoism survives the flesh. If the egoistic soul suffers upon earth, it will suffer though it were in the Heaven of Heavens. What heaven can give its joy to the soul that has not conquered within itself suffering and the cause of suffering? What soul can live in heaven if heaven does not live in the soul?



The heaven in which they live is as far from that which the creeds call by this name, as from that which is called by them Hell. For these words only project into Eternity the aggrandised image of human fears and desires. The true Heaven is in a liberation from these things. And likewise their joy is as different from that which men call happiness, as from that to which they give the name of suffering. For happiness itself is suffering—a promise of suffering—to one who does not possess the unconditioned joy. And suffering in its turn changes into ecstasy to the being who, breaking his limits of being, recovers the infinite of the joy of being in all things. For all things are only oblivious forms of this joy of being.



"Seek for That, says the Upanishad, from which all existences are born, by which being born they live, and to which they return...All existences are born from the Bliss, and by the Bliss they live, and to Bliss they return." They return to it as soon as they begin to untie the stifling bonds of their ego, and to breathe at ease in that which is without beginning or end, without limits, without divisions, without fault, without shadow : the Eternal One. And while some, accomplishing the great sacrifice—for the ego is a sacrifice—renounce that in order to create by force of an exclusive concentration, in suffering and blindness, the individual means of manifestation of the One, others, having achieved this work of self-creation, receive its reward, and free, participate in the divine play, in the consciousness at last recovered of the inexpressible Bliss.



This is not a doctrine. Doctrines are made to take the place of a knowledge lived ; as rules and principles are made to take the place of a living conscience. This is an experience, identical for all ages and under all skies. It is certain sons of Heaven who speak of these things. Each says them in his own way. For there are a thousand ways of making them understood. There are some also who do not speak. For they know what cannot be spoken, what cannot be understood, except in one way—in silence. But whether they speak or are silent, all reveal it by their example, to those who regard their life. And this teaching of their life includes and, at need, replaces all the others. It is the sole that all men on all the earth can understand and receive, the sole that they await. For that it is that makes them happy...



I have traversed the earth, seeking for the Sons of Heaven. The hour has come when they must form to-

gether the centre of Unity, the heart of the world that is to be born. For among these divine men, if some are simple souls, shepherds in the fields, others are shepherds of peoples, warriors on the battlefield of the world. If some have no other science than that of the contemplation that illuminates, others are the light of the Heaven of the Spirit. And if many have no other power than that of the fertile repose of their soul, there are some who are masters of the divine action and creators of the future. To all Heaven gives its joy—and to some its power. Men scarcely believe any longer to-day in the heroes of the old legends. Such beings seem no longer to be of this world. And yet once more they are in this world. Never have they been so conscious of themselves and of their force. It is they, the great nameless ones, who with a single gesture are making to crumble now, in all the nations, the things of yesterday before the men of to-morrow !



I have traversed. I traverse the earth, seeking for the sons of Heaven. Among those I have met, one was a homeless wanderer who, having nowhere to lay his head, went singing along the roads his glee and preaching his joy. Another, a prophet, the religious head of a million men. Another greater than all, a solitary, the Chosen of the future. And around them young men, young gods. Women too, wives and divine mothers. But who has a right, speaking of them, to raise the veil with which are covered the daughters of Heaven...



The time now approaches when all must assemble, from the Orient and the Occident, to form the one and multiple body of the Lord of Humanity, of the Lord whom, under different names, all the peoples of humanity await.

When they shall be united, He will appear...

The Synthesis of Yoga

THE YOGA OF SELF-PERFECTION

CHAPTER LXXI

THE SUPRAMENTAL INSTRUMENTS

THOUGHT PROCESS

The supermind, the divine gnosis, is not something entirely alien to our present consciousness : it is a superior instrumentation of the spirit and all the operations of our normal consciousness are limited and inferior derivations from the supramental, because these are tentatives and constructions, that the true and perfect, the spontaneous and harmonious nature and action of the spirit. Accordingly when we rise from mind to supermind, the new power of consciousness does not reject, but uplifts, enlarges and transfigures the operations of our soul and mind and life. It exalts and gives to them an ever greater reality of their power and performance. It does not limit itself either to the transformation of the superficial powers and action of the mind and psychic parts and the life, but it manifests and transforms also those rarer powers and that larger force and knowledge proper to our subliminal self that appear now to us as things occult, curiously psychic, abnormal. These things become in the supramental nature not at all abnormal but perfectly natural and normal, not separately psychic but spiritual, not occult and strange, but a direct, simple, inherent and spontaneous

action. The spirit is not limited like the waking material consciousness, and the supermind when it takes possession of the waking consciousness, dematerialises it, delivers it from its limits, converts the material and the psychic into the nature of the spiritual being.

The mental activity that can be most readily organised is, as has been already indicated, that of pure ideative knowledge. This is transformed on the higher level to the true *juāna*, supramental thought, supramental vision, the supramental knowledge by identity. The essential action of this supramental knowledge has been described in the preceding chapter. It is necessary however to see also how this knowledge works in outward application and how it deals with the data of existence. It differs from the action of the mind first in this respect that it works naturally with those operations that are to the mind the highest and the most difficult, acting in them or on them from above downward and not with the hampered straining upward of the mind or with its restriction to its own and the inferior levels. The higher operations are not dependent on the lower assistance, but rather the lower operations depend on the higher not only for their guidance but for their existence. The lower mental operations are therefore not only changed in character by the transformation, but are made entirely subordinate. And the higher mental operations too change their character, because, supramentalised, they begin to derive their light directly from the highest, the self-knowledge or infinite knowledge.

The normal thought-action of the mind may for this purpose be viewed as constituted of a triple motion. First and lowest and most necessary to the mental being in the body is the habitual thought mind that founds its ideas upon the data given by the senses and by the surface experiences of the nervous and emotional being and on the customary notions formed by the education and

the outward life and environment. This habitual mind has two movements, one a kind of constant undercurrent of mechanically recurrent thought, always repeating itself in the same round of physical, vital, emotional, practical and summarily intellectual notion and experience, the other more actively working upon all new experience that the mind is obliged to admit and reducing it to formulas of habitual thinking. The mentality of the average man is limited by this habitual mind and moves very imperfectly outside its circle.

A second grade of the thinking activity is the pragmatic idea mind that lifts itself above life and acts creatively as a mediator between the idea and the life-power, between truth of life and truth of the idea not yet manifested in life. It draws material from life and builds out of it and upon it creative ideas that become dynamic for farther life development : on the other side it receives new thought and mental experience from the mental plane or more fundamentally from the idea power of the Infinite and immediately turns it into mental idea force and a power for actual being and living. The whole turn of this pragmatic idea mind is towards action and experience, inward as well as outward, the inward casting itself outward for the sake of a completer satisfaction of reality, the outward taken into the inward and returning upon it assimilated and changed for fresh formations. The thought is only or mainly interesting to the soul on this mental level as a means for a large range of action and experience.

A third gradation of thinking opens in us the pure ideative mind which lives disinterestedly in truth of the idea apart from any necessary dependence on its value for action and experience. It views the data of the senses and the superficial inner experiences, but only to find the idea, the truth to which they bear witness and to reduce them into terms of knowledge. It observes the creative action of mind in life in the same way and for the same purpose.

Its preoccupation is with knowledge, its whole object is to have the delight of ideation, the search for truth, the effort to know itself and the world and all that may lie behind its own action and the world action. This ideative mind is the highest reach of the intellect acting for itself, characteristically, in its own power and for its own purpose.

It is difficult for the human mind to combine rightly and harmonise these three movements of the intelligence. The ordinary man lives mainly in the habitual, has a comparatively feeble action of the creative and pragmatic and experiences a great difficulty in using at all or entering into the movement of the pure ideative mentality. The creative pragmatic mind is commonly too much occupied with its own motion to move freely and disinterestedly in the atmosphere of pure ideative order and on the other hand has often an insufficient grasp on the actualities imposed by the habitual mentality and the obstacles it imposes as also on other movements of pragmatic thought and action than that which it is itself interested in building. The pure ideative mentality tends to construct abstract and arbitrary systems of truth, intellectual sections and ideative edifices, and either misses the pragmatic movement necessary to life and lives only or mainly in ideas, or cannot act with sufficient power and directness in the life field, and is in danger of being divorced from or weak in the world of the practical and habitual mentality. An accommodation of some kind is made, but the tyranny of the predominant tendency interferes with the wholeness and unity of the thinking being. Mind fails to be assured master even of its own totality, because the secret of that totality lies beyond it in the free unity of the self, free and therefore capable of an infinite multiplicity and diversity, and in the supramental power that can alone bring out in a natural perfection the organic multiple movement of the self's unity.

The supermind in its completeness reverses the whole

order of the mind's thinking. It lives not in the phenomenal, but in the essential, in the self, and sees all as being of the self and its power and form and movement, and all the thought and the process of the thought in the supermind* must also be of that character. All its fundamental ideation is a rendering of the spiritual knowledge that acts by identity with all being and of the supramental vision. It moves therefore primarily among the eternal, the essential and the universal truths of self and being and consciousness and infinite power and delight of being (not excluding all that seems to our present consciousness non-being), and all its particular thinking originates from and depends upon the power of these eternal verities; but in the second place it is at home too with infinite aspects and applications, sequences and harmonies of the truths of being of the Eternal. It lives therefore at its heights in all that which the action of the pure ideative mind is an effort to reach and discover, and even on its lower ranges these things are to its luminous receptivity present, near or easily grasped and available.

But while the highest truths or the pure ideas are to the ideative mind abstractions, because mind lives partly in the phenomenal and partly in intellectual constructions and has to use the method of abstraction to arrive at the higher realities, the supermind lives in the spirit and therefore in the very substance of what these ideas and truths represent or rather fundamentally are and truly realises them, not only thinks but in the act of thinking feels and identifies itself with their substance, and to it they are among the most substantial things that can be. Truths of consciousness and of essential being are to the supermind the very stuff of reality, more intimately and, as one might almost say, densely real than outward movement and form of being, although these too are to it movement and form of the reality and not, as they are to a certain action of the spiritualised mind, an illusion. The idea too

is to it real-idea, stuff of the reality of conscious being, full of power for the substantial rendering of the truth and therefore for creation.

And again, while the pure ideative mind tends to build up arbitrary systems which are mental and partial constructions of the truth, the supermind is not bound by any representation or system, though it is perfectly able to represent and to arrange and construct in the living substance of the truth for the pragmatic purposes of the Infinite. The mind when it gets free from its exclusivenesses, systematisings, attachment to its own constructions, is at a loss in the infiniteness of the infinite, feels it as a chaos, even if a luminous chaos, is unable any longer to formulate and therefore to think and act decisively because all, even the most diverse or contradictory things, point at some truth in this infinity and yet nothing it can think is entirely true and all its formulations break down under the test of new suggestions from the infinite. It begins to look on the world as a phantasmagory and thought as a chaos of scintillations out of the luminous indefinite. The mind assailed by the vastness and freedom of the supramental loses itself and finds no firm footing in the vastness. The supermind on the contrary can in its freedom construct harmonies of its thought and expression of being on the firm ground of reality while still holding its infinite liberty and rejoicing in its self of infinite vastness. All that it thinks, as all that it is and does and lives, belongs to the truth, the right, the vast, *satyam, ritam, brihat*.

The result of this wholeness is that there is no division or incompatibility between the free essential ideation of the supermind corresponding to the mind's pure ideation, free, disinterested, illimitable, and its creative, pragmatic, ideation purposeful and determinative. The infinity of being results naturally in a freedom of the harmonies of becoming. The supermind perceives always action as a manifestation

and expression of the Self and creation as a revelation of the Infinite. All its creative and pragmatic thought is an instrument of the self's becoming, a power of illumination for that purpose, an intermediary between the eternal identity and infinite novelty and variety of illimitable Being and its self-expression in the worlds and life. It is this that the supermind constantly sees and embodies and while its ideative vision and thought interpret to it the illimitable unity and variety of the Infinite, which it is by a perpetual identity and in which it lives in all its power of being and becoming, there is constantly too a special creative thought, associated with an action of the infinite will, Tapas, power of being, which determines what it shall present, manifest or create out of the infinity in the course of Time, what it shall make—here and now or in any range of Time or world—of the perpetual becoming of the self in the universe.

The supermind is not limited by this pragmatic movement and does not take the partial motion or the entire stream of what it so becomes and creates in its thought and life for the whole truth of its self or of the Infinite. It does not live only in what it is and thinks and does selectively in the present or on one plane only of being; it does not feel its existence only on the present or the continual succession of moments to whose beats we give that name. It does not see itself only as a movement of Time or of the consciousness in time or as a creature of the perpetual becoming. It is aware of a timeless being beyond manifestation and of which all is a manifestation, it is aware of what is eternal even in Time, it is aware of many planes of existence; it is aware of past truth of manifestation and of much truth of being yet to be manifested in the future, but already existing in the self-view of the Eternal. It does not mistake the pragmatic reality which is the truth of action and mutation for the sole truth, but sees it as a constant realisation of that which is eternally real. It

knows that creation whether on the plane of matter or of life or of mind or of supermind is and can be only a self-determined presentation of eternal truth, a revelation of the Eternal, and it is intimately aware of the preexistence of the truth of all things in the Eternal. This seeing conditions all its pragmatic thought and its resultant action. The maker in it is a selective power of the seer and thinker, the self-builder a power of the self-seer, the self-expressing soul a power of the infinite spirit. It creates freely, and all the more surely and decisively for that freedom, out of the infinite self and spirit.

It is therefore not prisoned in its special becoming or shut up in its round or its course of action. It is open, in a way and a degree to which the mind cannot attain, to the truth of other harmonies of creative becoming even while in its own it puts forth a decisive will and thought and action. When it is engaged in action that is of the nature of a struggle, the replacing of past or other thought and form and becoming by that which it is appointed to manifest, it knows the truth of what it displaces and fulfils even in displacing, as well as the truth of what it substitutes. It is not bound by its manifesting, selecting, pragmatic conscious action, but it has at the same time all the joy of a specially creative thought and selective precision of action, the Ananda of the truth of the forms and movements equally of its own and of others' becoming. All its thought and will of life and action and creation, rich, manifold, focussing the truth of many planes, is liberated and illumined with the illimitable truth of the Eternal.

This creative or pragmatic movement of the supramental thought and consciousness brings with it an action which corresponds to that of the habitual or mechanical mentality but is yet of a very different character. The thing that is created is the self-determination of a harmony and all harmony proceeds upon seen or given lines and carries with

it a constant pulsation and rhythmic recurrence. The supramental thought, organising the harmony of manifested existence of the supramental being, founds it on eternal principles, casts it upon the right lines of the truth that is to be manifested, keeps sounding as characteristic notes the recurrence of the constant elements in the experience and the action which are necessary to constitute the harmony. There is an order of the thought, a cycle of the will, a stability in the motion. At the same time its freedom prevents it from being shut up by the recurrence into a groove of habitual action turning always mechanically round a limited stock of thinking. It does not like the habitual mind refer and assimilate all new thought and experience to a fixed customary mould of thinking, taking that for its basis. Its basis, that to which all is referred, is above, *upari budhne*, in the largeness of the self, in the supreme foundation of the supramental truth, *budhne ritasya*. Its order of thought, its cycle of will, its stable movement of action does not crystallise into a mechanism or convention, but is always alive with the spirit, does not live by exclusiveness or hostility to other coexistent or possible order and cycle, but absorbs sustenance from all that it contacts and assimilates it to its own principle. The spiritual assimilation is practicable because all is referred to the largeness of the self and its free vision above. The order of the supramental thought and will is constantly receiving new light and power from above and has no difficulty in accepting it into its movement : it is, as is proper to an order of the Infinite, even in its stability of motion indescribably supple and plastic, capable of perceiving and rendering the relation of all things to each other in the One, capable of expressing always more and more of the Infinite, at its fullest of expressing in its own way all that is actually expressible of the Infinite.

Thus there is no discord, disparity or difficulty of

adjustment in the complex motion of the supramental *juḍna*, but a simplicity in the complexity, an assured ease in a many-sided abundance that comes from the spontaneous sureness and totality of the self-knowledge of the spirit. Obstacle, inner struggle, disparity, difficulty, discord of parts and movements continues in the transformation of mind to supermind only so long as the action, influence or pressure of the mind insisting on its own methods of construction continues or its process of building knowledge or thought and will of action on the foundation of a primal ignorance resists the opposite process of supermind organising all as a luminous manifestation out of the self and its inherent and eternal self-knowledge. It is thus that the supermind acting as a representative, interpretative, revealingly imperative power of the spirit's knowledge by identity, turning the light of the infinite consciousness freely and illimitably into substance and form of real-idea, creating out of power of conscious being and power of real idea, stabilising a movement which obeys its own law but is still a supple and plastic movement of the infinite, uses its thought and knowledge and a will identical in substance and light with the knowledge to organise in each supramental being his own right manifestation of the one self and spirit.

The action of the supramental *juḍna* so constituted evidently surpasses the action of the mental reason and we have to see what replaces the reason in the supramental transformation. The thinking mind of man finds its most clear and characteristic satisfaction and its most precise and effective principle of organisation in the reasoning and logical intelligence. It is true that man is not and cannot be wholly governed either in his thought or his action by the reason alone. His mentality is inextricably subjected to a joint, mixed and intricate action of the reasoning intelligence with two other powers, an intuition, actually only half luminous in the human mentality, operating

behind the more visible action of the reason or veiled and altered in the action of the normal intelligence, and the life-mind of sensation, instinct, impulse, which is in its own nature a sort of obscure involved intuition and which supplies the intelligence from below with its first materials and data. And each of these other powers is in its own kind an intimate action of the spirit operating in mind and life and has a more direct and spontaneous character and immediate power for perception and action than the reasoning intelligence. But yet neither of these powers is capable of organising for man his mental existence.

His life-mind—its instincts its impulses,—is not and cannot be self-sufficient and predominant as it is in the lower creation. It has been seized upon by the intelligence and profoundly altered by it even where the development of the intelligence is imperfect and itself most insistent in its prominence. It has lost most of its intuitive character, is indeed now infinitely richer as a supplier of materials and data, but no longer quite itself or at ease in its action because half rationalised, dependent at least on some infused element however vague of reasoning or intelligent activity and incapable of acting to good purpose without the aid of the intelligence. Its roots and place of perfection are in the subconscious from which it emerges and man's business is to increase in the sense of a more and more conscient knowledge and action. Man reverting to a governance of his being by the life mind would become either irrational and erratic or dull and imbecile and would lose the essential character of manhood.

The intuition on the other hand has its roots and its place of perfection in the supramental which is now to us the superconscient, and in mind it has no pure and no organised action, but is immediately mixed with the action of the reasoning intelligence, is not quite itself, but limited, fragmentary, diluted and impure, and depends for the ordered use and organisation of its suggestions on

the aid of the logical reason. The human mind is never quite sure of its intuitions until they have been viewed and confirmed by the judgment of the rational intelligence: it is there that it feels most well founded and secure. Man surmounting reason to organise his thought and life by the intuitive mind would be already surpassing his characteristic humanity and on the way to the development of supermanhood. This can only be done above: for to attempt it below is only to achieve another kind of imperfection: there the mental reason is a necessary factor.

The reasoning intelligence is an intermediate agent between the life mind and the yet undeveloped supramental intuition. Its business is that of an intermediary, on the one side to enlighten the life mind, to make it conscient and govern and regulate as much as may be its action until Nature is ready to evolve the supramental energy which will take hold of life and illumine and perfect all its movements by converting its obscurely intuitive motions of desire, emotion, sensation and action into a spiritually and luminously spontaneous life manifestation of the self and spirit. On the other higher side its mission is to take the rays of light which come from above and translate them into terms of intelligent mentality and to accept, examine, develop, intellectually utilise the intuitions that escape the barrier and descend into mind from the superconscience. It does this until man, becoming more and more intelligently conscient of himself and his environment and his being, becomes also aware that he cannot really know these things by his reason, but can only make a mental representation of them to his intelligence.

The reason, however, tends in the intellectual man to ignore the limitations of its power and function and attempts to be not an instrument and agent but a substitute for the self and spirit. Made confident by success and predominance, by the comparative greatness of its own light, it regards itself as a thing primary and absolute,

assures itself of its own entire truth and sufficiency and endeavours to become the absolute ruler of mind and life. This it cannot do successfully, because it depends on the lower life intuition and on the covert supermind and its intuitive messages for its own real substance and existence. It can only appear to itself to succeed because it reduces all its experience to rational formulas and blinds itself to half the real nature of the thought and action that is behind it and to the infinite deal that breaks out of its formulas. The excess of the reason only makes life artificial and rationally mechanical, deprives it of its spontaneity and vitality and prevents the freedom and expansion of the spirit. The limited and limiting mental reason must make itself plastic and flexible, open itself to its source, receive the light from above, exceed itself and pass by an euthanasia of transformation into the body of the supra-mental reason. Meanwhile it is given power and leading for an organisation of thought and action on the characteristically human scale intermediate between the subconscious power of the spirit organising the life of the animal and the superconscious power of the spirit which becoming conscient can organise the existence and life of a spiritual supermanhood.

The characteristic power of the reason in its fullness is a logical movement assuring itself first of all available materials and data by observation and arrangement, then acting upon them for a resultant knowledge gained, assured and enlarged by a first use of the reflective powers, and lastly assuring itself of the correctness of its results by a more careful and formal action, more vigilant, deliberate, severely logical which tests, rejects or confirms them according to certain secure standards and processes developed by reflection and experience. The first business of the logical reason is therefore a right, careful and complete observation of its available material and data. The first and easiest field of data open to our knowledge is the

world of Nature, of the physical objects made external to it by the separative action of mind, things not ourself and therefore only indirectly knowable by an interpreting of our sense perceptions, by observation, accumulated experience, inference and reflective thinking. Another field is our own internal being and its movements which one knows naturally by an internally acting mental sense, by intuitive perception and constant experience and by reflective thought on the evidences of our nature. The reason with regard even to these inner movements acts best and knows them most correctly by detaching itself and regarding them quite impersonally and objectively, a movement which in the Yoga of knowledge ends in viewing our own active being too as not self, a mechanism of Nature like the rest of the world-existence. The knowledge of other thinking and conscious beings stands between these two fields, but is gained, too, indirectly by observation, by experience, by various means of communication and, acting on these, by reflection and inference largely founded on analogy from our knowledge of our own nature. Another field of data which the reason has to observe is its own action and the action of the whole human intelligence, for without that study it cannot be assured of the correctness of its knowledge or of right method and process. Finally, there are other fields of knowledge for which the data are not so easily available and which need the development of abnormal faculties,—the discovery of things and ranges of existence behind the appearances of the physical world and the discovery of the secret self or principle of being of man and of Nature. The first the logical reason can attempt to deal with, accepting subject to its scrutiny whatever data become available, in the same way as it deals with the physical world, but ordinarily it is little disposed to deal with them, finding it more easy to question and deny, and its action here is seldom assured or effective. The second it usually attem-

pts to discover by a constructive metaphysical logic founded on its analytic and synthetic observation of the phenomena of life, mind and matter.

The operation of the logical reason is the same in all these fields of its data. At first the intelligence amasses a store of observations, associations, percepts, repects, concepts, makes a more or less obvious arrangement and classification of relations and of things according to their likenesses and differences, and works upon them by an accumulating store and a constant addition of ideas, memories, imaginations, judgments; these make up primarily the nature of activity of our knowledge. There is a kind of natural enlargement of this intelligent activity of the mind progressing by its own momentum, an evolution aided more and more by a deliberate culture, the increase of faculties gained by the culture becoming in its turn a part of the nature as they settle into a more spontaneous action, — the result a progression not of the character and essential power of the intelligence, but of its degree of power, flexibility, variety of capacity, fineness. There is a correction of errors, an accumulating of assured ideas and judgments, a reception or formation of fresh knowledge. At the same time a necessity arises for a more precise and assured action of the intelligence which will get rid of the superficiality of this ordinary method of the intelligence, test every step, scrutinise severely every conclusion and reduce the mind's action to a well founded system and order.

This movement develops the complete logical mind and raises to its acme the acuteness and power of the intelligence. The rougher and more superficial observation is replaced or supplemented by a scrutinising analysis of all the process, properties, constituents, energies making up or related to the object and a synthetic construction of it as a whole which is added to or in great part substituted for the mind's natural conception of it. The object is more precisely distinguished from all others and at the same ti-

me there is a completer discovery of its relations with others. There is a fixing of sameness or likeness and kinship and also of divergences and differences resulting on one side in the perception of the fundamental unity of being and Nature and the similarity and continuity of their processes, on the other in a clear precision and classification of different energies and kinds of beings and objects. The amassing and ordering of the materials and data of knowledge are carried to perfection as far as is possible to the logical intelligence.

Memory is the indispensable aid of the mind to preserve its past observations, the memory of the individual but also of the race, whether in the artificial form of accumulated records or the general race memory preserving its gains with a sort of constant repetition and renewal and, an element not sufficiently appreciated, a latent memory that can under the pressure of various kinds of stimulation repeat under new conditions past movements of knowledge for judgment by the increased information and intelligence. The developed logical mind puts into order the action and resources of the human memory and trains it to make the utmost use of its materials. The human judgment naturally works on these materials in two ways, by a more or less rapid and summary combination of observation, inference, creative or critical conclusion, insight, immediate idea—this is largely an attempt of the mind to work in a spontaneous manner with the directness that can only be securely achieved by the higher faculty of the intuition, for in the mind it produces much false confidence and unreliable certitude,—and a slower but in the end intellectually surer seeking, considering and testing judgment that develops into the careful logical action.

The memory and judgment are both aided by the imagination which, as a function of knowledge, suggests possibilities not actually presented or justified by the other powers and opens the doors to fresh vistas. The developed

logical intelligence uses the imagination for suggesting new discovery and hypothesis, but is careful to test its suggestions fully by observation and a sceptical or scrupulous judgment. It insists too on testing, as far as may be, all the action of the judgment itself, rejects hasty inference, in favour of an ordered system of deduction and induction and makes sure of all its steps and of the justice, continuity, compatibility, cohesion of its conclusions. A too formalised logical mind discourages, but a free use of the whole action of the logical intelligence may rather heighten a certain action of immediate insight, the mind's nearest approach to the higher intuition, but it does not place on it an unqualified reliance. The endeavour of the logical reason is always by a detached, disinterested and carefully founded method to get rid of error, of prejudgment, of the mind's false confidence and arrive at reliable certitudes. *

And if this elaborated method of the mind were really sufficient for truth, there would be no need of any higher step in the evolution of knowledge. In fact, it increases the mind's hold on itself and on the world around it and serves great and undeniable utilities : but it can never be sure whether its data supply it with the frame of a real knowledge or only a frame useful and necessary for the human mind and will in its own present form of action. It is more and more perceived that the knowledge of phenomena increases, but the knowledge of reality escapes this laborious process. A time must come, is already coming when the mind perceives the necessity of calling to its aid and developing fully the intuition and all the great range of powers that lie concealed behind our vague use of the word and uncertain perception of its significance. In the end it must discover that these powers can not only aid and complete but even replace its own proper action. That will be the beginning of the discovery of the supramental energy of the spirit.

The supermind, as we have seen, lifts up the action

of the mental consciousness towards and into the intuition, creates an intermediate intuitive mentality insufficient in itself but greater in power than the logical intelligence, and then lifts up and transforms that too into the true supramental action. The first well organised action of the supermind in the ascending order is the supramental reason, not a higher logical intellect, but a directly luminous organisation of intimately subjective and intimately objective knowledge, the higher *buddhi*, the logical or rather the *logos* Vijnana. The supramental reason does all the work of the reasoning intelligence and does much more, but with a greater power and in a different fashion. It is then itself taken up into a higher range of the power of knowledge and in that too nothing is lost, but all farther heightened, enlarged in scope, transformed in power of action.

The ordinary language of the intellect is not sufficient to describe this action, for the same words have to be used, indicating a certain correspondence, but actually to connote inadequately a different thing. Thus the supermind uses a certain sense action, employing but not limited by the physical organs, a thing which is in its nature a form consciousness and a contact consciousness, but the mental idea and experience of sense can give no conception of the essential and characteristic action of this supramentalised sense consciousness. Thought too in the supramental action is a different thing from the thought of the mental intelligence. The supramental thinking is felt at its basis as a conscious contact or union or identity of the substance of being of the knower with the substance of being of the thing known and its figure of thought as the power of awareness of the self revealing through the meeting or the oneness, because carrying in itself, a certain knowledge form of the object's content, action, significance. Therefore observation, memory, judgment too mean each a different thing in the supermind from what it is

in the process of the mental intelligence.

The supramental reason observes all that the intelligence observes—and much more ; it makes, that is to say, the thing to be known the field of a perceptual action, in a certain way objective, that causes to emerge its nature, character, quality, action. But this is not that artificial objectivity by which the reason in its observation tries to extrude the element of personal or subjective error. The supermind sees everything in the self and its observation must therefore be subjectively objective and much nearer to, though not the same as the observation of our own internal movements regarded as an object of knowledge. It is not in the separatively personal self or by its power that it sees and therefore it has not to be on guard against the element of personal error : that interferes only while a mental substratum or enviroing atmosphere yet remains and can still throw in its influence or while the supermind is still acting by descent into the mind to change it. And the supramental method with error is to eliminate it, not by any other device, but by an increasing spontaneity of the supramental discrimination and a constant heightening of its own energy. The consciousness of supermind is a cosmic consciousness and it is in this self of universal consciousness, in which the individual knower lives and with which he is more or less closely united, that it holds before him the object of knowledge.

The knower is in his observation a witness and this relation would seem to imply an otherness and difference, but the point is that it is not an entirely separative difference and does not bring an excluding idea of the thing observed as completely not self, as in the mental seeing of an external object. There is always a basic feeling of oneness with the thing known, for without this oneness there can be no supramental knowledge. The knower carrying the object in his universalised self of consciousness as a thing held before his station of witness vision includes

it in his own wider being. The supramental observation is of things with which we are one in the being and consciousness and are capable of knowing them even as we know ourselves by the force of that oneness : the act of observation is a movement towards bringing out the latent knowledge.

There is, then, first a fundamental unity of consciousness that is greater or less in its power, more or less completely and immediately revelatory of its contents of knowledge according to our progress and elevation and intensity of living, feeling and seeing in the supramental ranges. There is set up between the knower and the object of knowledge, as a result of this fundamental unity, a stream or bridge of conscious connection—one is obliged to use images, however inadequate—and as a consequence a contact or active union enabling one to see, feel, sense supramentally what is to be known in the object or about it. Sometimes this stream or bridge of connection is not sensibly felt at the moment, only the results of the contact are noted, but it is always really there and an after memory can always make us aware that it was really all the time present : as we grow in supramentality, it becomes an abiding factor. The necessity of this stream or this bridge of connection ceases when the fundamental oneness becomes a complete active oneness. This process is the basis of what Patanjali calls *sanyama*, a concentration, directing or dwelling of the consciousness, by which, he says, one can become aware of all that is in the object. But the necessity of concentration becomes slight or nil when the active oneness grows ; the luminous consciousness of the object and its contents becomes more spontaneous, normal, facile.

There are three possible movements of this kind of supramental observation. First, the knower may project himself in consciousness on the object, feel his cognition in contact or enveloping or penetrating it and there, as it were in the object itself, become aware of what he has to

know. Or he may by the contact become aware of that which is in it or belongs to it, as for example the thought or feeling of another, coming from it and entering into himself where he stands in his station of the witness. Or he may simply know in himself by a sort of supramental cognition in his own witness station without any such projection or entrance. The startingpoint and apparent basis of the observation may be the presence of the object to the physical or other senses, but to the supermind this is not indispensable. It may be instead an inner image or simply the idea of the object. The simple will to know may bring to the supramental consciousness the needed knowledge—or, it may be, the will to be known or communicate itself of the object of knowledge.

The elaborate process of analytical observation and synthetic construction adopted by the logical intelligence is not the method of the supermind and yet there is a corresponding action. The supermind distinguishes by a direct seeing and without any mental process of taking to pieces the particularities of the thing, form, energy, action, quality, mind, soul that it has in view, and it sees too with an equal directness and without any process of construction the significant totality of which these particularities are the incidents. It sees also the essentiality, the Swabhava, of the thing in itself of which the totality and the particularities are the manifestation. And again it sees, whether apart from or through the essentiality or swabhava, the one self, the one existence, consciousness, power, force of which it is the basic expression. It may be observing at the time only the particularities, but the whole is implied, and *vice versa*,—as, for an example, the total state of mind out of which a thought or a feeling arises,—and the cognition may start from one or the other and proceed at once by immediate suggestion to the implied knowledge. The essentiality is similarly implied in the whole and in each or all of the particulars and there may be the same rapid or immediate

alternative or alternate process. The logic of the supermind is different from that of the mind : it sees always the self as what is, the essentiality of the thing as a fundamental expression of the being and power of the self, and the whole and particulars as a consequent manifestation of this power and its active expression. In the fullness of the supramental consciousness and cognition this is the constant order. All perception of unity, similarity, difference, kind, uniqueness arrived at by the supramental reason is consonant with and depends on this order.

This observing action of supermind applies to all things. Its view of physical objects is not and cannot be only a surface or outward view, even when concentrated on the externals. It sees the form, action, properties, but it is aware at the same time of the qualities or energies, *guna*, *shakti*, of which the form is a translation and it sees them not as an inference or deduction from the form or action, but feels and sees them directly in the being of the object and quite as vividly,—one might say, with a subtle concreteness and fine substantiality,—as the form or sensible action. It is aware too of the consciousness that manifests itself in quality, energy, form. It can feel, know, observe, see forces, tendencies, impulsions, things abstract to us quite as directly and vividly as the things we now call visible and sensible. It observes in just the same way persons and beings. It can take as its starting-point or first indication the speech, action, outward signs, but it is not limited by or dependent on them. It can know and feel and observe the very self and consciousness of another, can either proceed to that directly through the sign or can in its more powerful action begin with it and at once, instead of seeking to know the inner being through the evidence of the outer expression, understand rather all the outer expression in the light of the inner being. Even so, completely, the supramental being knows his own inner being and nature. The supermind can too act with equal power and

observe with direct experience what is hidden behind the physical order ; it can move in other planes than the material universe. It knows the self and reality of things by identity, by experience of oneness or contact of oneness and a vision, a seeing and realising ideation and knowledge dependent on or derived from these things, and its thought presentation of the truths of the spirit are an expression of this kind of sight and experience.

The supramental memory is different from the mental, not a storing up of past knowledge and experience, but an abiding presence of knowledge that can be brought forward or, more characteristically, offers itself, when it is needed : it is not dependent on attention or on conscious reception, for the things of the past not known actually or not observed can be called up from latency by an action which is yet essentially a remembrance. Especially on a certain level all knowledge presents itself as a remembering, because all is latent or inherent in the self of supermind. The future like the past presents itself to knowledge in the supermind as a memory of the preknown. The imagination transformed in the supermind acts on one side as a power of true image and symbol, always an image or index of some value or significance or other truth of being, on the other as an inspiration or interpretative seeing of possibilities and potentialities not less true than actual or realised things. These are put in their place either by an attendant intuitive or interpretative judgment or by one inherent in the vision of the image, symbol or potentiality, or by a supereminent revelation of that which is behind the image or symbol or which determines the potential and the actual and their relations and, it may be, overrides and overpasses them, imposing ultimate truths and supreme certitudes.

The supramental judgment acts inseparably from the supramental observation or memory, inherent in it as a direct seeing or cognition of values, significances, ante-

cedents, consequences, relations, etc ; or it supervenes on the observation as a luminous disclosing idea or suggestion ; or it may go before, independent of any observation, and then the object called up and observed confirms visibly the truth of the idea. But in each case it is sufficient in itself for its own purpose, is its own evidence and does not really depend for its truth on any aid or confirmation. There is a logic of the supramental reason, but its function is not to test or scrutinise, to support and prove or to detect and eliminate error. Its function is simply to link knowledge with knowledge, to discover and utilise harmonies and arrangement and relations, to organise the movement of the supramental knowledge. This it does not by any formal rule or construction of inferences but by a direct, living and immediate seeing and placing of connection and relation. All thought in the supermind is in the nature of intuition, inspiration or revelation and all deficiency of knowledge is to be supplied by a farther action of these powers ; error is prevented by the action of a spontaneous and luminous discrimination ; the movement is always from knowledge to knowledge. It is not rational in our sense but suprarational,—it does sovereignly what is sought to be done stumblingly and imperfectly by the mental reason.

The ranges of knowledge above the supramental reason, taking it up and exceeding it, cannot well be described, nor is it necessary here to make the endeavour. It is sufficient to say that the process here is more sufficient, intense and large in light, imperative, instantaneous, the scope of the active knowledge larger, the way nearer to the knowledge by identity, the thought more packed with the luminous substance of self-awareness and all-vision and more evidently independent of any other inferior support or assistance.

These characteristics, it must be remembered, do not fully apply even to the strongest action of the intuitive

mentality, but are there seen only in their first glimpses. Nor can they be entirely or unmixedly evident so long as supramentality is only forming with an undercurrent, a mixture or an environment of mental action. It is only when mentality is overpassed and drops away into a passive silence that there can be the full disclosure and the sovereign and integral action of the supramental gnosis

The Eternal Wisdom

BOOK III

THE UNION OF ALL IN THE ONE IN ALL

III

HAPPINESS THROUGH LOVE

- 1 He who loves is in joy, he is free and nothing stops him.
 - 2 Men will only be happy when they all love each other.
 - 3 Man cannot possess perfect happiness until all that separates him from others has been abolished in
 - 4 oneness.—There can be no true freedom and happiness so long as men have not understood their oneness.
 - 5 Man finds happiness only in serving his neighbour. And he finds it there because, rendering service to his neighbours, he is in communion with the divine spirit that lives in them.
 - 6 Why are we all joy when we have done a good action? Because each good action assures us that
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1) Imitation of Christ.—2) Tolstoi.—3) Angelus Silesius.—
4) Channing.—5) Tolstoi.—6) id.

our true "I" is not limited to our own person, but exists in all that lives.

7 When one lives for oneself, one lives only a portion of his true "I". When one lives for others, one feels his "I" expanding.

8 The life of men is painful only because they do not know that the soul which is in each of us lives in all men. It is thence that comes animosity, that some are rich, others poor, some are masters, others workers, thence that come envy, hatred and all human torments.

9 All the miseries of men are caused not by bad harvests, conflagrations, brigands, but simply because they live in discord. They are in discord because they do not believe in the voice of love who lives in them and calls them to union.

10 One has no reason to regret when one dies, when one has lost money, property or house ; all that does not belong to the man. One should have regret when man loses his real good, his greatest happiness : the faculty of loving.

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11 Be useful one to the other and the earth will flourish under your hands and wild animals will be obliged to respect your union.

12 You will end by the discovery that the best means of health is to watch over the good health of others, and that the surest way to feel happy is to watch over the happiness of others.

13 If man thinks only of himself and seeks everywhere his own profit, he cannot be happy. If thou wouldst really live for thyself, live for others.

- 14 If thou livest for thyself alone, thou feelest thyself surrounded by enemies and the happiness of each an obstacle to thy own happiness. Live for others and thou wilt feel thyself surrounded by friends and the happiness of each will become thy happiness.—When wilt thou understand that the true happiness is always in thy power and that it is the love for all men.
- 16 There is only one thing to do in order to be sure of being happy : it is to love the good and the wicked. Love always and thou wilt be happy always.
- 17 —Wilt thou that thy heart should be free from sorrow ? Forget not the hearts that sorrow devours.

14) Tolstoi.— 15) Marcus Aurelius.—16) Tolstoi.—17) Saadi

CHARITY

- 1 Charity is the affection that impels us to sacrifice ourselves to humankind as if it were one being with us.
- 2-3 He is truly great who has great charity.—And there is no more perfect life than that which is passed in the commerce and society of men when it is filled with charity towards one's neighbour.
- 4 For charity covers a multitude of sins.
- 5 Let charity be without dissimulation.
- 6 Though I speak with the tongues of men and of angels and have not charity, I am as a sounding brass or

1) Confucius.—2) Imitation of Christ.—3) J. Tauler.—4) St. Peter. IV. 8.—5) Romans. XII. 9.—6) I. Corinthians. XIII. 1, 8, 13, XIV. 8.

a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long and is kind ; charity envieth not ; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth...And now abideth faith, hope, charity, these three : but the greatest of these is charity. Follow after charity.

7 Walk in charity.

8 Let all your things be done with charity.

7) Ephesians V. 2.—8) I. Corinthians. XVI. 14.

LOVE ALL THAT LIVES.

- 1 The love for all that lives : all the religions teach it to us, the religion of the Brahmins, of the Buddhists, of the Hebrews, of the Chinese, of the Christians, of the Mohammedans. Therefore the most necessary thing in the world is to learn to love.
- 2 —Faith may vary with different men, in different epochs, but love is invariable in all. The true faith is one : it is love for all that lives.

1) Tolstoi.—2) Ibrahim of Cordova.

3 What is virtue ? It is sensibility towards all crea-
4 tures.—Humanity does not embrace only the love of
one's like : it extends over all creatures.

5 The wise man acts towards all beings even as
6 towards himself.—To do no evil to any being, nei-
ther by action, nor by thought, nor by word ; to will
the good and to practise it : such is the eternal law
7 of the good.—He who does no evil to any is as if the
father and mother of all beings.

8 The superior man or the sage loves all beings that
live, but has not for them the sentiments of humani-
ty which he has for men. He has for men sentiments
of humanity, but he does not love them with the love
which he has for his father and mother. He loves
his father and mother with filial love and he has for
men sentiments of humanity. He has for men senti-
ments of humanity and he loves all beings that live.

9 He must be good to animals, yet better to men.

10 The man to whom all men are strangers, who sees
no other existence than his own and considers his
like as phantoms capable only of serving his ends or
of opposing them, sees the whole world extinguished
at the moment of his death. On the contrary, he
who recognises himself in others, even in all that
lives, and pours his existence into that of every ani-
mated being, loses in dying only a feeble part of his
life. Having destroyed the illusion which separated
his consciousness from the rest of the world, he con-
tinues to live in all those whom he has loved.

11 Compassion towards animals is essentially bound
up with goodness of character. Whoever is cruel to
12 them cannot be good to men.—Hard to animals, hard
to men.

3) Hitopadesa.—4) Chinese Proverb.—5) Mahabharata.—6) id.
—7) id.—8) Meng Tse.—9) Baha U'llah.—10) Schopenhauer.—11) id.
—12) Proverb.—13) Jatakamala.

- 13 The poor animals who live in an obscure consciousness of dream possess many rights to love and compassion.
- 14 One can recognise in those beings who are so far from us the principle of our own existence.
- 15 We feel in our conscience that that by which we live, that which we call our true "I" is the same not only in each man but also in a dog, a horse, a mouse, a fowl, a sparrow, a bee and even a plant.
- 16 There is no beast on the earth, no bird flying on its
- 17 wings that do not form a community like us.—When the incapacity to hurt and goodness are fully developed in him who has attained to the enlightened culture of the soul, there is a complete absence of enmity towards men, as also towards the animals who are near to him.
- 18 A man is not a master because he despotically subjects beings living at his mercy. He can be called a master who has compassion for all that lives.
- 19 By not doing evil to creatures and mastering one's senses one arrives here below at the supreme goal.
- 20 Discovering himself everywhere and in all things, the disciple embraces the entire world in a sentiment of peace, of compassion, of love large, profound and without limits, delivered from all wrath and all hatred.
- 21 Without stick or sword, filled with sympathy and benevolence, let the disciple show to all beings love and compassion.
- 22 Nourish in your heart a benevolence without limits for all that lives.
- 23 Thus thou shalt be in perfect accord with all that

14) Schopenhauer. — 15) Tolstoi. — 16) Koran. — 17) Patanjali. — 18) Dhammapada. — 19) Laws of Manu. — 20) Magghima Nikaya. — 21) id. — 22) Metta Sutta. — 23) Book of Golden Precepts.

lives, thou shalt love men as thy brothers.

24 Thou shalt not muzzle the ox that treads thy grain.

25 Be gentle, strike not an inoffensive animal, break not a domestic tree.

26 All, even the vegetables, have rights to thy sensibility.

27 Do no harm to an ant that is carrying its grain of corn, for it has a life, and sweet life is a good.

28 Have compassion, have pity for all beings that live. Let thy heart be benevolent and sympathetic towards all that lives.

A Defence of Indian Culture

XX

I have spoken hitherto of the greatness of Indian civilisation in the things most important to human culture, those activities that raise man to his noblest potentialities as a mental, a spiritual, religious, intellectual, ethical, aesthetic being, and in all these matters the cavillings of the critics break down before the height and largeness and profundity revealed when we look at the whole and all its parts in the light of a true understanding of the spirit and intention and a close discerning regard on the actual achievement of the culture. There is revealed not only a great civilisation, but one of the half dozen greatest of which we have a still existing record. But there are many who would admit the greatness of the achievement of India in the things of the mind and the spirit, but would still point out that she has failed in life, her culture has not resulted in a strong, successful or progressive organisation of life such as Europe shows to us, and that in the end at least the highest part of her mind turned away from life to ascetism and an inactive and world-shunning pursuit by the individual of his personal spiritual salvation. Or at most she has come only to a certain point and then there has been an arrest and decadence.

This charge weighs with an especial heaviness in the

balance today because the modern man, even the modern cultured man, is or tends to be to a degree quite unprecedented *politicon zoon*, a political, economic and social being valuing above all things the efficiency of the outward existence and the things of the mind and spirit mainly, when not exclusively, for their aid to humanity's vital and mechanical progress: he has not that regard of the ancients which looked up to wards the highest heights and regarded an achievement in the things of the mind and the spirit with an unquestioning admiration or a deep veneration for its own sake as the greatest possible contribution to human culture and progress. And although this modern tendency is exaggerated and ugly and degrading in its exaggeration, inimical to humanity's spiritual evolution, it has this much of truth behind it that while the first value of a culture is its power to raise and enlarge the internal man, the mind, the soul, the spirit, its soundness is not complete unless it has shaped also his external existence and made of it a rhythm of advance towards high and great ideals. This is the true sense of progress and there must be as part of it a sound political, economic and social life, a power and efficiency enabling a people to survive, to grow and to move securely towards a collective perfection, and a vital elasticity and responsiveness that will give room for a constant advance in the outward expression of the mind and the spirit. If a culture does not serve these ends, then there is evidently a defect somewhere either in its essential conceptions or its wholeness or in its application that will seriously detract from its claims to a complete and integral value.

The ideals that governed the spirit and body of Indian society were of the highest kind, its social order secured an inexpugnable basic stability, the strong life force that worked in it was creative of an extraordinary energy, richness and interest, and the life organised remarkable in its opulence, variety in unity, beauty, productiveness, move-

ment. All the records of Indian history, art and literature bear evidence to a cultural life of this character and even in decline and dissolution there survives some stamp of it to remind however faintly and distantly of the past greatness. To what then does the charge brought against Indian culture as an agent of the life power amount and what is its justification? In its exaggerated form it is founded upon the characteristics of the decline and dissolution, the features of the decadence read backward into the time of greatness, and it amounts to this that India has always shown an incompetence for any free or sound political organisation and has been constantly a divided and for the most part of her long history a subject nation, that her economic system whatever its bygone merits, if it had any, remained an inelastic and static order that led in modern conditions to poverty and failure and her society an unprogressive hierarchy, caste-ridden, full of semi-barbaric abuses, only fit to be thrown on the scrap-heap among the broken rubbish of the past and replaced by the freedom, soundness and perfection or at least the progressive perfectibility of the European social order. It is necessary to reestablish the real facts and their meaning and afterwards it will be time to pass judgment on the political, the economic and the social aspects of Indian culture.

The legend of Indian political incompetence has arisen from a false view of the historical development and an insufficient knowledge of the ancient past of the country. It has long been currently supposed that she passed at once from the freer type of the primitive Aryan or Vedic social and political organisation to a system socially marked by the despotism of the Brahmin theocracy and politically by an absolute monarchy of the oriental, by which is meant the Western Asiatic, type and has remained fixed in these two things for ever after. That summary reading of Indian history has been destroyed by a more careful and enlightened scholarship and the facts are of a quite different

nature. It is true that India never evolved either the scrambling and burdensome industrialism or the parliamentary organisation of freedom and self-styled democracy characteristic of the bourgeois or Vaishya period of the cycle of European progress. But the time is passing when the uncritical praise of these things as the ideal state and the last word of social and political progress was fashionable, their defects are now visible and the greatness of an oriental civilisation need not be judged by the standard of these western developments. Indian scholars have attempted to read the modern ideas and types of democracy and even a parliamentary system into the past of India, but this seems to me an ill-judged endeavour. There was a strong democratic element, if we must use the western terms, in Indian polity and even institutions that present a certain analogy to the parliamentary form, but in reality these features were of India's own kind and not at all the same thing as modern parliamentarism or democracy. And so considered they are a much more remarkable evidence of the political capacity of the Indian people in their living adaptation to the ensemble of the social mind and body of the nation than when we judge them by the very different standard of western society and the peculiar needs of its cultural cycle.

The Indian system began with a variation of the type generally associated with Aryan peoples, but possibly of a far more general character as a stage in the social development of the human race. It was a clan or tribal system founded upon the equality of all the freemen of the clan or race. It was not at first firmly founded upon the territorial basis, the migratory tendency was still in evidence, and the land was known by the name of the people who occupied it, the Kuru country or simply the Kurus, the Malava country or the Malavas. After the fixed settlement within determined boundaries, the system of the clan or tribe continued, but found a basic unit or consti-

tuent atom in the settled village community. The meeting of the people, *viçah*, assembling for communal deliberation, for sacrifice and worship or as the host for war, remained for a long time the power-sign of the mass body and the agent of the active common life with the king as the head and representative, but long depending even after his position became hereditary on the assent of the people for his formal election or confirmation. The religious institution of the sacrifice developed at the same time a class of priests and inspired singers, men trained in the ritual or in possession of the mystic knowledge which lay behind the symbols of the sacrifice, the seed of the great Brahminic institution. These were not at first hereditary, but exercised other professions and belonged in their ordinary life to the general body of the people. This free and simple natural constitution of the society seems to have been general at first throughout Aryan India.

The later development out of this primitive form followed up to a certain point the ordinary line of evolution as we see it in other communities, but at the same time threw up certain very striking peculiarities that owing to the unique mentality of the race fixed themselves, became prominent characteristics and gave a different stamp to the political, economic and social factors of Indian civilisation. The hereditary principle emerged at an early stage and increased constantly its power and hold on the society until it became everywhere the basis of the whole organisation of its activities. A hereditary kingship was established, a powerful princely and warrior class appeared, the rest of the people were marked off as the caste of traders, artisans and agriculturalists and a subject or menial caste was added, probably as the result of conquest, of servants and labourers. The predominance from early times of the religious and spiritual tendency in the mind of the Indian people brought about at the top of the social system the growth of the Brahmin order, priests, scholars, legists, repositories

of the sacred lore of the Vedas, a development paralleled elsewhere but here given an unequalled permanence and definiteness and supreme importance. In other countries with a less complex mentality this predominance might have resulted in a theocracy : but the Brahmins in spite of their ever increasing and finally predominant authority did not and could not usurp in India the political power. As sacrosanct priests and legists and spiritual preceptors of the monarch and the people they exercised a very considerable influence, but the real or active political power remained with the king, the Kshatriya aristocracy and the commons.

A peculiar figure for some time was the Rishi, the man of a higher spiritual experience and knowledge, born in any of the classes, but exercising an authority by his spiritual personality over all, revered and consulted by the king of whom he was sometimes the religious preceptor and in the then fluid state of social evolution able alone to exercise an important role in evolving new basic ideas and effecting direct and immediate changes of the socio-religious ideas and customs of the people. It was a marked feature of the Indian mind that it sought to attach a spiritual meaning and a religious sanction to all, even to the most external social and political circumstances of its life, imposing on all classes and functions an ideal, not except incidentally of rights and powers, but of duties, a rule of their action and an ideal way and temperament, character, spirit in the action, a dharma with a spiritual significance. It was the work of the Rishi to put this stamp enduringly on the national mind, to prolong and perpetuate it, to discover and interpret the ideal law and its practical meaning, to cast the life of the people into the well-shaped ideals and significant forms of a civilisation founded on the spiritual and religious sense. And in later ages we find the Brahminic schools of legists attributing their codes, though in themselves only formulations of existing rule and cus-

tom, to the ancient Rishis. Whatever the developments of the Indian socio-political body in later days, this original character still exercised its influence, even when all tended at last to become traditionalised and conventionalised instead of moving forward constantly in the steps of a free and living practice.

The political evolution of this early system varied in different parts of India. The ordinary development, as in most other countries, was in the direction of an increasing emphasis on the control of the king as the centre, head and unifying factor of a more and more complex system of rule and administration and this prevailed eventually and became the universal type. But for a long time it was combated and held in check by a contrary tendency that resulted in the appearance and the strong and enduring vitality of city or regional or confederated republics. The king became either a hereditary or elected executive head of the republic or an archon administering for a brief and fixed period or else he altogether disappeared from the polity of the state. This turn must have come about in many cases by a natural evolution of the power of the assemblies, but in others it seems to have been secured by some kind of revolution and there appear to have been vicissitudes, alternations between periods of monarchical and periods of republican government. Among a certain number of the Indian peoples the republican form finally asserted its hold and proved itself capable of a strong and settled organisation and a long duration lasting over many centuries. In some cases they were governed by a democratic assembly, in more by an oligarchical senate. It is unfortunate that we know little of the details of the constitution and nothing of the inner history of these Indian republics, but the evidence is clear of the high reputation they enjoyed throughout India for the excellence of their civil and the formidable efficiency of their military organisation. There is an interesting dictum of Buddha that

so long as the republican institutions were maintained in their purity and vigour, a small state of this kind would remain invincible even by the arms of the powerful and ambitious Magadhan monarchy, and this opinion is amply confirmed by the political writers who consider the alliance of the republics the most solid and valuable political and military support a king could have and advise their reduction not so much by the force of arms, as that would have a very precarious chance of success, but by Machiavellian means,—similar to those actually employed in Greece by Philip of Macedon,—aimed at undermining their internal unity and the efficiency of their constitution.

These republican states were already long established and in vigorous functioning in the sixth century before Christ, contemporary therefore with the brilliant but ephemeral and troubled Greek city commonwealths, but this form of political liberty in India long outlasted the period of Greek republican freedom. The ancient Indian mind, not less fertile in political invention, must be considered superior to that of the mercurial and restless Mediterranean people in the capacity for a firm organisation and settled constitutional order. Some of these states appear to have enjoyed a longer and a more settled history of vigorous freedom than republican Rome, for they persisted even against the mighty empire of Chandragupta and Asoka and were still in existence in the early centuries of the Christian era. But none of them developed the aggressive spirit and the conquering and widely organising capacity of the Roman republic; they were content to preserve their own free inner life and their independence. India after the invasion of Alexander felt the need of a movement of unification and the republics were factors of division: strong for themselves, they could do nothing for the organisation of the peninsula, too vast indeed for any system of confederation of small states to be possible—

and indeed in the ancient world that endeavour nowhere succeeded, always it broke down in the effort of expansion beyond certain narrow limits and could not endure against the movement towards a more centralised government. In India as elsewhere it was the monarchical state that grew and finally held the field replacing all other forms of political organisation. The republican organisation disappeared from her history and is known to us only by the evidence of coins, scattered references and the testimony of Greek observers and of the contemporary political writers and theorists who supported and helped to confirm and develop the monarchical state throughout India.

But Indian monarchy previous to the Mahomedan invasion was not, in spite of a certain sanctity and great authority conceded to the regal position and the personality of the king as the representative of the divine Power and the guardian of the Dharma, in any way a personal despotism or an absolutist autocracy : it had no resemblance to the ancient Persian monarchy or the monarchies of western and central Asia or the Roman imperial government or later European autocracies : it was of an altogether different type from the system of the Pathan or the Moghul emperors. The Indian king exercised supreme administrative and judicial power, was in possession of all the military forces of the kingdom and with his Council alone responsible for peace and war and he had too a general supervision and control over the good order and welfare of the life of the community, but his power was not personal and it was besides hedged in by safeguards against abuse and encroachment and limited by the liberties and powers of other public authorities and interests who were, so to speak, lesser copartners with him in the exercise of sovereignty and administrative legislation and control. He was in fact a limited or constitutional monarch, although the machinery by which the constitution was maintained and

the limitation affected differed from the kind familiar in European history; and even the continuance of his rule was far more dependent than that of mediaeval European kings on the continued will and assent of the people.

A greater sovereign than the king was the Dharma, the religious, ethical, social, political, juridic and customary law organically governing the life of the people. This impersonal authority was considered sacred and eternal in its spirit and the totality of its body, always characteristically the same, the changes organically and spontaneously brought about in its actual form by the evolution of the society being constantly incorporated in it, regional, family and other customs forming a sort of attendant and subordinate body capable of change only from within,—and with the Dharma no secular authority had any right of autocratic interference. The Brahmins themselves were recorders and exponents of the Dharma, not its creators nor authorised to make at will any changes, although it is evident that by an authoritative expression of opinion they could and did favour or oppose this or that tendency to change of principle or detail. The king was only the guardian, executor and servant of the Dharma, charged to see to its observance and to prevent offences, serious irregularities and breaches. He himself was bound the first to obey it and observe the rigorous rule it laid on his personal life and action and on the province, powers and duties of his regal authority and office.

This subjection of the sovereign power to the Dharma was not an ideal theory inoperative in practice; for the rule of the socio-religious law actively conditioned the whole life of the people and was therefore a living reality, and it had in the political field very large practical consequences. It meant first that the king had not the power of direct legislation and was limited to the issue of administrative decrees that had to be in consonance with the religious, social, political, economic constitution of the community,

—and even here there were other powers than that of the king who shared with him the right of promulgating and seeing to the execution of administrative decrees independently issued, —neither could he disregard in the general tenour and character and the effective result of his administration the express or tacit will of the people.

The religious liberties of the commons were assured and could not normally be infringed by any secular authority ; each religious community, each new or long-standing religion could shape its own way of life and institutions and had its own authorities or governing bodies exercising in their proper field an entire independence. There was no exclusive State religion and the monarch was not the religious head of the people. Asoka in this respect seems to have attempted an extension of the royal control or influence and similar velleities were occasionally shown on a minor scale by other powerful sovereigns. But Asoka's so-called edicts of this kind had a recommendatory rather than an imperative character, and the sovereign who wished to bring about a change in religious belief or institutions had always in accordance with the Indian principle of communal freedom and the obligation of a respect for and a previous consultation of the wishes of those concerned to secure the assent of the recognised authorities or to refer the matter to a consultative assembly for deliberation, as was done in the famous Buddhist councils, or to arrange a discussion between the exponents of the different religions and abide by the issue. The monarch might personally favour a particular sect or creed and his active preference might evidently have a considerable propagandist influence, but at the same time he was bound to respect and support in his public office all the recognised religions of the people with a certain measure of impartiality, a rule that explains the support extended by Buddhist and Brahmin emperors to both the rival religions. At times there were, mainly in the south, instances

of petty or violent State persecutions, but these outbreaks were a violation of the Dharma due to momentary passion at a time of acute religious ferment and were always local and of a brief duration. Normally there was no place in the Indian political system for religious oppression and intolerance and a settled State policy of that kind was unthinkable.

The social life of the people was similarly free from autocratic interference. Instances of royal legislation in this province are rare and here too, when it occurred, there had to be a consultation of the will of those concerned, as in the rearrangement or the reconstitution of the caste system by the Sena kings in Bengal after its disorganisation during a long period of Buddhist predominance. Change in the society was brought about not artificially from above but automatically from within and principally by the freedom allowed to families or particular communities to develop or alter automatically their own rule of life, *āchāra*.

In the sphere of administration the power of the king was similarly hedged in by the standing constitution of the Dharma. His right of taxation was limited in the most important sources of revenue to a fixed percentage as a maximum and in other directions often by the right of the bodies representing the various elements of the community to a voice in the matter and always by the general rule that his right to govern was subject to the satisfaction and good-will of the people. This as we shall see, was not merely a pious wish or opinion of the Brahmin custodians of the Dharma. The king was in person the supreme court and the highest control in the execution of the civil and criminal law, but here too his role was that of the executor: he was bound to administer the law faithfully as it stood through his judges or with the aid of the Brahmin legists learned in these matters. He had the complete and unfettered control in his Council only of

foreign policy, military administration and war and peace and of a great number of directive activities. He was free to make efficient arrangements for all that part of the administration that served to secure and promote the welfare of the community, good order, public morals, and all such matters as could best be supervised or regulated by the sovereign authority. He had a right of patronage and punishment consistent with the law and was expected to exercise it with a strict regard to an effect of general beneficence and promotion of the public welfare.

There could therefore be ordinarily little or no room in the ancient Indian system for autocratic freak or monarchical violence and oppression, much less for the savage cruelty and tyranny of so common an occurrence in the history of some other countries. Nevertheless it was possible by the sovereign's disregard of the Dharma or by a misuse of his power of administrative decree, and instances occurred of the kind, though the worst recorded is that of a tyrant belonging to a foreign dynasty and in other cases any prolonged outbreak of autocratic caprice, violence or injustice seems to have led before long to an effective protest or revolt on the part of the people. The legists provided for the possibility of oppression. In spite of the sanctity and prestige attaching to the sovereign it was laid down that obedience ceased to be binding if the king ceased to be a faithful executor of the Dharma. Incompetence and violation of the obligation to rule to the satisfaction of the people were in theory and effect sufficient causes for his removal. Manu even lays it down that an unjust and oppressive king should be killed by his own subjects like a mad dog, and this justification by the highest authority of the right or even the duty of insurrection and regicide in extreme cases is sufficient to show that absolutism or the unconditional divine right of kings was no part of the intention of the Indian political system. As a matter of fact the right was actually exercised as we find

both from history and literature. Another more peaceful and more commonly exercised remedy was a threat of secession or exodus which in most cases was sufficient to bring the delinquent ruler to reason. It is interesting to find the threat of secession employed against an unpopular monarch in the south as late as the seventeenth century, as well as a declaration by a popular assembly denouncing any assistance given to the king as an act of treason. A more common remedy was deposition by the council of ministers or by the public assemblies. The kingship thus constituted proved to be in effect moderate, efficient and beneficent, served well the purposes assigned to it and secured an abiding hold on the affections of the people. The monarchical institution was however only one, an approved and very important, but not, as we see from the existence of the ancient republics, an indispensable element of the Indian socio-political system, and we shall understand nothing of the real principle of the system and its working if we stop short with a view of the regal façade and fail to see what lay behind it. It is there that we shall find the clue to the essential character of the whole construction.

The Lines of Karma

THE TERRESTRIAL LAW *

Man's first business is to bring his conscious intelligence and will to enlarge the lines of life of the individual and the race. Here again it is to these two powers primarily and only secondarily and partially to any moral force that the life energy gives its returns. The battle in life's primitive values is to the strong and the race to the swift, and the weak and the torpid cannot claim the goal and the crown on the strength of their greater virtue; and there is in this a justice, while the moral principle of reward would be here an injustice, for it would be a denial of the principle of the right returns of energy which is fundamental to any possible law of Karma. Raise the action by the powers of the mind and still the greater successes, the glory and the victory, fall to the men of great intelligence and the men of great will and not necessarily to the more ethical intelligence or to the more moralised will. Morality counts in this dynamic aspect of life only as a prudential check or a concentrating tapasya. Life helps those who most wisely and faithfully follow her impulses while observing her limits and restraints or those who most powerfully aid her greater impulses of expansion. It is those that get the most prudential profit out of her and these the most of her power and movement and joy.

The greater movement at the same time brings in a power of greater suffering as well as joy, the greater sins of life and its greater virtues. Man as he dares the perils of physical nature, dares too the perils of the vital energy by transgressing her safe rules and limits which she imposes automatically on the animal. There are balances of her use of her energies, safe measures and restraints which make living as secure as it can be,—for all living is na-

* Continued from the September number.

turally a peril and an adventure, but a certain prudence in Nature minimises the adventure as much as is consistent with her ends and the intelligence of man tries to do still better, to live securely and not dangerously, to exclude the more formidable incertitudes from the order of his life. But the instinct of expansion in man is continually breaking Nature's vital balances and disregarding his own limits and measures. He is avid of experience, of the unmeasured and unknown in power and experience and enjoyment as of the common and known and safe, of the perilous extremes as of the sane averages. He must sound all life's possibilities, test the wrong as well as the right use of her energies, pay his toll of suffering and get his prize of more splendid victories. As far as mind working in life's ways can do it, he has to enlarge the lines of life and to make a transformation of its action and its possibilities. This has hitherto been a greating of forms and never gone so far as to make a radical change and override its first nature. It is only by a transformation of our inner life that we can get beyond the magnified, mentalised, reasoning and consciously willing animal that for the most part the greater number of us are and only by raising it up to unity with some spiritual power we have not yet reached that we can hope to transform vital nature and make her a free instrument of the higher spirit. Then man may be really what he strives to be, master of his life, in control of vital and physical Nature.

Meanwhile it is through an inward turn of his mind that he gets to something like a transcendence, a living not for life but for truth, for beauty, for power of the soul, for good and right, love, justice. It is this endeavour that brings down into the lower rounds of energy the powers of a higher circle, something of a mental and a truly moral tending at its end to become a spiritual law of action and the fruits of action of Karma.

MIND NATURE AND LAW OF KARMA

Man is not after all in the essence of his manhood or in the inner reality of his soul a vital and physical being raised to a certain power of mental will and intelligence. If that were so, the creed that makes our existence a manifestation of a Will to life, a Life Force moved by no other object than its own play, heightening, efficient power, expansion, might have a good chance of being the sufficient theory of our universe, and the law of our Karma, the rule of our activities would be in entire consonance with that one purpose and ordered by that dominant principle. Certainly in a great part of this world's outer activities,—or if we, fixing our eye mainly on the vital play of the spirit of the universe, consider them as man's chief business and the main thing that matters,—there is a colourable justification for this limited view of the human being. But the more he looks into himself and the more he goes inward and lives intimately and preeminently in his mind and soul, the more he discovers that he is in his essential nature a mental being encased in body and emmeshed in the life activities, *mannu, manomaya purusha*. He is more than a thinking, willing and feeling result of the mechanism of the physical or an understanding nexus of the vital forces. There is a mental energy of his being that overtops, pervades and utilises the terrestrial action and his own terrestrial nature.

This character of man's being prevents us from resting satisfied with the vitalistic law of Karma : the lines of the vital energy are interfered with and uplifted and altered for man by the intervention of the awakened mental energy of the spirit that emerges in the material universe and creates here on earth the form of man for its habitation, his complex nature to be its expressive power, the gamut of its music, and the action of his thought, perception, will, emotions the notation of its harmonies. The appa-

rent inconscience of physical Nature, the beautiful and terrible, kindly and cruel conscious but amoral Life Force that is the first thing we see before us, are not the whole self-expression of the universal Being here and therefore not the whole of Nature. Man comes into it to express and realise a higher law of Nature and therefore a higher system of the lines of Karma. The mental energy divides itself and runs in many directions, has an ascending scale of the levels of its action, a great variety and combination of its dynamic aims and purposes. There are many strands of its weaving and it follows each along its own line and combines manifoldly the threads of one with the threads of another. There is in it an energy of thought that puts itself out for a return and a constant increase of knowledge, an energy of will that casts itself forth for a return and increase of conscious mastery, fulfilment of the being, execution of will in action, an energy of conscious aesthesis that feels out for a return and an increase of the creation and enjoyment of beauty, an energy of emotion that demands in its action a return and a constant increase of the enjoyment and satisfaction of the emotional power of the being. All these energies act in a way for themselves and yet depend upon and are inextricably accompanied and mingled with each other. At the same time mind has descended into matter and has to act in and through this world of the vital and physical energy and to consent to and make something of the lines of the vital and physical Karma.

Man, then, since he is a mental being, a means of the evolution of the mental self-expression of the spirit, cannot confine the rule of his action and nature to an obedience to the vital and physical law and an intelligent utilisation of it for the greater, more ordered, more perfect enjoyment of his vital and physical existence, perpetuation, reproduction, possession, enjoyment, expansion. There is a higher law of mental being and nature of which he is bound

to become aware and to seek to impose it on his life and his action. At first he is very predominantly governed by the life needs and the movement of the life energies, and it is in applying his mental energy to them and to the world around him that he makes the earliest development of his powers of knowledge and will and trains the crude impulses that lead him into the path of his emotional, aesthetic and moral evolution. But always there is a certain obscure element that takes pleasure in the action of the mental energies for their own sake and it is this, however imperfect at first in self-consciousness and intelligence, that represents the characteristic intention of Nature in him and makes his mental and eventually his spiritual evolution inevitable. The insistence of the external world around him and the need of utilising its opportunities and of meeting its siege and dangers causes his mind to be much obsessed by life and external action and the utility of thought and will and perception for his dealings with the physical and life forces, and to this preoccupation the finer more disinterested action and subtler cast of motive of the mind nature demanding its own inner development, seeking for knowledge, mastery, beauty, a purer emotional delight for their own sake, and the pursuits which are characteristic of this higher energy of the mental nature, appear almost as bye-products and at any rate things secondary that can always be postponed and made subordinate to the needs and demands of the mentalised vital and physical being. But the finer and more developed mind in humanity has always turned towards an opposite self-seeing, inclined to regard this as the most characteristic and valuable element of our being and been ready to sacrifice much and sometimes all to its calls or its imperative mandate. Then life itself would be in reality for man only a field of action for the evolution, the opportunity of new experience, the condition of difficult effort and mastery of the mental and spiritual being. What then will

be the lines of this mental energy and how will they affect and be affected by the lines of the vital and physical Karma ?

• Three movements of the mental energy of man projecting itself along the lines of life, successive movements that yet overlap and enter into each other, have created a triple strand of the law of his Karma. The first is that, primary, obvious, universal, predominant in his beginnings, in which his mind subjects and assimilates itself to the law of life in matter in order to make the most of the terrestrial existence for its own pleasure and profit, *artha, kâma*, without any other modification or correction of its pre-existing lines than is involved in the very impact of the human intelligence, will, emotion, æsthesis. These indeed are forces that lift up and greatly enlarge and infinitely rarify and subtilise by a consciously regulated and more and more skilful and curious use the first crude, narrow and essentially animal aims and movements common to all living creatures. And this element of the mentalised vital existence, these lines of its movement making the main grey solid stuff of the life of the average economic, political, social, domestic man may take on a great amplitude and an imposing brilliance, but they remain always in their distinctive, their original and still persistent character the lines of movement, the way of Karma of the thinking, willing, feeling, refining human animal,—not to be despised or excluded from our total way of being when we climb to a higher plane of conception and action, but still only a small part of human possibility and, if regarded as the main preoccupation or most imperative law of the human being, then limiting and degrading it ; for, empowered up to a certain point to enlarge and dynamise and enrich, but not raise to a veritable self-exceeding, they are useful for *ascension* only when themselves uplifted and transformed by a greater law and a nobler motive. The momentum of this energy may be a very powerful mental action, may

involve much output of intelligence and will power and aesthetic perception and expenditure of emotional force, but the return it seeks is vital success and enjoyment and possession and satisfaction. The mind no doubt feeds its powers on the effort and its fullness on the prize, but it is tethered to its pasture. It is a mixed movement, mental in its means, predominantly vital in its returns; its standard of the values of the return are measured by an outward success and failure, an externalised or externally caused pleasure and suffering, good fortune and evil fortune, the fate of the life and the body. It is this powerful vital pre-occupation which has given us one element of the current notion of law of Karma, its idea of an award of vital happiness and suffering as the measure of cosmic justice.

The second movement of mind running on the lines of life comes into prominent action when man evolves out of his experience the idea of a mental rule, standard, ideal, a concretised abstraction which is suggested at first by life experience, but goes beyond, transcends the actual needs and demands of the vital energy and returns upon it to impose some ideal mental rule, some canon embodying a generalised conception of Right on the law of life. For its essence is the discovery or belief of the mind that in all things there is a right rule, a right standard, a right way of thought, will, feeling, perception, action other than that of the intuition of vital nature, other than that of the first dealings of mind seeking only to profit by the vital nature with a mainly vital motive,—for it has discovered a way of the reason, a rule of the self-governing intelligence. This brings into the seeking of vital pleasure and profit, *artha*, *kāma*, the power of the conception of a mental truth, justice, right, the conception of Dharma. The greater practical part of the Dharma is ethical, it is the idea of the moral law. The first mind movement is non-moral or not at all characteristically moral, has only, if at all, the conception of a standard of action justified by custom, the

received rule of life and therefore right, or a morality indistinguishable from expediency, accepted and enforced because it was found necessary or helpful to efficiency, power, success, to victory, honour, approval, good fortune. The idea of Dharma is on the contrary predominantly moral in its essence. Dharma on its heights holds up the moral law in its own right and for its own sake to human acceptance and observance. The larger idea of Dharma is indeed a conception of the true law of all energies and includes a conscience, a rectitude in all things, a right law of thought and knowledge, of aesthesis, of all other human activities and not only of our ethical action. But yet in the notion of Dharma the ethical element has tended always to predominate and even to monopolise the concept of Right which man creates,—because ethics is concerned with action of life and his dealing with his vital being and with his fellow men and that is always his first preoccupation and his most tangible difficulty, and because here first and most pressing—ly the desires, interests, instincts of the vital being find themselves cast into a sharp and very successful conflict with the ideal of Right and the demand of the higher law. Right ethical action comes therefore to seem to man at this stage the one thing binding upon him among the many standards raised by the mind, the moral claim the one categorical imperative, the moral law the whole of his Dharma.

At first however the moral conceptions of man and the direction and output and the demand of return of the ethical energy in him get themselves inextricably mixed with his vital conceptions and demands and even afterwards lean on them very commonly and very considerably for a support and incentive. Human morality first takes up an enormous mass of customary rules of action, a conventional and traditional practice much of which is of a very doubtful moral value, gives to it an imperative sanction of right and slips into the crude mass or superimposes on it,

but still as a part of one common and equal code, the true things of the ethical ideal. It appeals to the vital being, his desires, hopes and fears, incites man to virtue by the hope of rewards and the dread of punishment, imitating in this device the method of his crude and fumbling social practice : for that, finding its law and rule which, good or bad, it wishes to make imperative as supposing it to be at least the best calculated for the order and efficiency of the community, opposed by man's vital being, bribes and terrifies as well as influences, educates and persuades him to acceptance. Morality tells man, accommodating itself to his imperfection, mostly through the mouth of religion, that the moral law is imperative in itself, but also that it is very expedient for him personally to follow it, righteousness in the end the safest policy, virtue the best paymaster in the long run,—for this is a world of Law or a world ruled by a just and virtuous or at least virtue-loving. God He is assured that the righteous man shall prosper and the wicked perish and that the paths of virtue lie through pleasant places. Or, if this will not serve, since it is palpably false in experience and even man cannot always deceive himself, it offers him a security of vital rewards denied here but conceded in some hereafter. Heaven and hell, happiness and suffering in other lives are put before him as the bribe and the menace. He is told, the better to satisfy his easily satisfied intellect, that the world is governed by an ethical law which determines the measure of his earthly fortunes, that a justice reigns and this is justice, that every action has its exact rebound and his good shall bring him good and his evil evil. It is these notions, this idea of the moral law, of righteousness and justice as a thing in itself imperative, but still needing to be enforced by bribe and menace on our human nature,—which would seem to show that at least for that nature they are not altogether imperative,—this insistence on reward and punishment because morality struggling with our first unregenerate being has to figure

very largely as a mass of restraints and prohibitions and these cannot be enforced without some fact or appearance of a compelling or inducing outward sanction, this diplomatic compromise or effort at equivalence between the impersonal ethical and the personal egoistic demand, this marriage of convenience between right and vital utility, virtue and desire,—it is these accommodations that are embodied in the current notions of the law of Karma.

What real truth is there behind the current notions of Karma in the actual facts or the fundamental powers of the life of man here or the visible working of the law of the energies of the cosmos ? There is evidently a substantial truth, but it is a part only of the whole ; its reign or predominance belongs to a certain element only, to the emphasis of one line among many of a transitional movement between the law of the vital energy and a greater and higher law of the mind and spirit. A mixture of any two kinds of energy sets up a mixed and complex action of the output of the energy and the return, and a too sharp-cut rule affixing vital returns to a mental and moral output of force is open to much exception and it cannot be the whole inner truth of the matter. But still where the demand is for the vital return, for success, an outer happiness, good, fortune, that is a sign of the dominant intention in the energy and points to a balance of forces weighing in the indicated direction. At first sight, if success is the desideratum, it is not clear what morality has to say in the affair, since we see in most things that it is a right understanding and intelligent or intuitive practice of the means and conditions and an insistent power of the will, a settled drive of the force of the being of which success is the natural consequence. Man may impose by a system of punishments a check on the egoistic will and intelligence in pursuit of its vital ends, may create a number of moral conditions for the world's prizes, but this might appear, as is indeed contended in certain vitalistic theories, an artificial imposition on

Nature and a dulling and impoverishment of the free and powerful play of the mind force and the life force in their alliance. But in truth the greatest force for success is a right concentration of energy, *tapasya*, and there is an inevitable moral element in *Tapasya*.

Man is a mental being seeking to establish a control over the life forces he embodies or uses, and one condition of that mastery is a necessary self-control, a restraint, an order, a discipline imposed on his mental, vital and physical being. The animal life is automatically subjected to certain measures; it is the field of an instinctive vital Dharma. Man, liberated from these automatic checks by the free play of his mind, has to replace them by willed and intelligent restraints, an understanding measure, a voluntary discipline. Not only a powerful expenditure and free play of his energies, but also a right measure, restraint and control of them is the condition of his life's success and soundness. The moral is not the sole element: it is not entirely true that the moral right always prevails or that where there is the dharma, on that side is the victory. The immediate success often goes to other powers, even an ultimate conquest of the Right comes usually by an association with some form of Might. But still there is always a moral element among the many factors of individual and collective or national success and a disregard of acknowledged right has at some time or other disastrous or fatal reactions. Moreover, man in the use of his energies has to take account of his fellows and the aid and opposition of their energies, and his relations with them impose on him checks, demands and conditions which have or evolve a moral significance. There is laid on him almost from the first a number of obligations even in the pursuit of vital success and satisfaction which become a first empirical basis of an ethical order.

And there are cosmic as well as human forces that respond to this balance of the mental and moral and the

vital order. First there is something subtle, inscrutable and formidable that meets us in our paths, a Force of which the ancient Greeks took much notice, a Power that is on the watch for man in his effort at enlargement, possession and enjoyment and seems hostile and opposite. The Greeks figured it as the jealousy of the gods or as Doom, Necessity, Ate. The egoistic force in man may proceed far in its victory and triumph, but it has to be wary or it will find this power there on the watch for any flaw in his strength or action, any sufficient opportunity for his defeat and downfall. It dogs his endeavour with obstacle and reverse and takes advantage of his imperfections, often dallying with him, giving him long rope, delaying and abiding its time,—and not only of his moral shortcomings but of his errors of will and intelligence, his excesses and deficiencies of strength and prudence, all defects of his nature. It seems overcome by his energies of Tapasya, but it waits its season. It overshadows unbroken or extreme prosperity and often surprises it with a sudden turn to ruin. It induces a security, a self-forgetfulness, a pride and insolence of success and victory and leads on its victim to dash himself against the hidden seat of justice or the wall of an invisible measure. It is as fatal to a blind self-righteousness and the arrogations of an egoistic virtue as to vicious excess and selfish violence. It appears to demand of man and of individual men and nations that they shall keep within a limit and a measure, while all beyond that brings danger; and therefore the Greeks held moderation in all things to be the greatest part of virtue.

There is here something in the life forces obscure to us, considered by our partial feelings sinister because it crosses our desires, but obedient to some law and intention of the universal mind, the universal reason or Logos which the ancients perceived at work in the cosmos. Its presence, when felt by the cruder kind of religious mind, generates the idea of calamity as a punishment for sin,—not

observing that it has a punishment too for ignorance, for error, stupidity, weakness, defect of will and tapasya. This is really a resistance of the Infinite acting through life against the claim of the imperfect ego of man to enlarge itself, possess, enjoy and have, while remaining imperfect, a perfect and enduring happiness and complete felicity of its world-experience. The claim is, we may say, immoral, and the Force that resists it and returns, however uncertainly and late to our eyes, suffering and failure as a reply to our imperfections, may be considered a moral Force, an agent of a just Karma, though not solely in the narrowly ethical sense of Karma. The law it represents is that our imperfections shall have their passing or their fatal consequences, that a flaw in our output of energy may be mended or counterbalanced and reduced in consequence, but if persisted in shall react even in excess of its apparent merits, that an error may seem to destroy all the result of the Tapasya, because it springs from a radical unsoundness in the intention of the will, the heart, the ethical sense or the reason. This is the first line of the transitional law of Karma.

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CHAPTER LXXII

THE SUPRAMENTAL SENSE

All the instruments, all the activities of the mind have their corresponding powers in the action of the supramental energy and are there exalted and transfigured, but have there a reverse order of priority and necessary importance. As there is a supramental thought and essential consciousness, so too there is a supramental sense. Sense is fundamentally not the action of certain physical organs, but the contact of consciousness with its objects, *sanjñāna*.

When the consciousness of the being is withdrawn wholly into itself, it is aware only of itself, of its own being, its own consciousness, its own delight of existence, its own concentrated force of being, and of these things not in their forms but in their essence. When it comes out of this self-immersion, it becomes aware of or it releases or develops out of its self-immersion its activities and forms of being, of consciousness, of delight and force. Then too, on the supramental plane, its primary awareness still remains of a kind native to and entirely characteristic of the self-awareness of the spirit, the self-knowledge of the one and infinite; it is a knowledge that knows all its objects, forms and activities comprehensively by being aware of

them in its own infinite self, intimately by being aware in them as their self, absolutely by being aware of them as one in self with its own being. All its other ways of knowledge are projected from this knowledge by identity, are parts or movements of it, or at the lowest depend on it for their truth and light, are touched and supported by it even in their own separate way of action and refer back to it overtly or implicitly as their authority and origin.

The activity which is nearest to this essential knowledge by identity is the large embracing consciousness, especially characteristic of the supramental energy, which takes into itself all truth and idea and object of knowledge and sees them at once in their essence, totality and parts or aspects,— *vijñāna*. Its movement is a total seeing and seizing; it is a comprehension and possession in the self of knowledge; and it holds the object of consciousness as a part of the self or one with it, the unity being spontaneously and directly realised in the act of knowledge. Another supramental activity puts the knowledge by identity more into the background and stresses more the objectivity of the thing known. Its characteristic movement, descending into the mind, becomes the source of the peculiar nature of our mental knowledge, intelligence, *prajñāna*. In the mind the action of intelligence involves, at the outset, separation and otherness between the knower, knowledge and the known; but in the supermind its movement still takes place in the infinite identity or at least in the cosmic oneness. Only, the self of knowledge indulges the delight of putting the object of consciousness away from the more immediate nearness of the original and eternal unity, but always in itself, and of knowing it again in another way so as to establish with it a variety of relations of interaction which are so many minor chords in the harmony of the play of the consciousness. The movement of this supramental intelligence, *prajñāna*, becomes a subordinate, a tertiary action of the supramental for the fullness of which thou-

ght and word are needed. The primary action, because it is of the nature of knowledge by identity or of a comprehensive seizing in the consciousness, is complete in itself and has no need of these means of formulation. The supramental intelligence is of the nature of a truth seeing, truth hearing and truth remembering and, though capable of being sufficient to itself in a certain way, still feels itself more richly fulfilled by the thought and word that give it a body of expression.

Finally, a fourth action of the supramental consciousness completes the various possibilities of the supramental knowledge. This still farther accentuates the objectivity of the thing known, puts it away from the station of experiencing consciousness and again brings it to nearness by an uniting contact effected either in a direct nearness, touch, union or less closely across the bridge or through the connecting stream of consciousness of which there has already been mention. It is a contacting of existence, presences, things, forms, forces, activities, but a contacting of them in the stuff of the supramental being and energy, not in the divisions of matter and through the physical instruments, that creates the supramental sense, *sanjñāna*.

It is a little difficult to make the nature of the supramental sense understood to a mentality not yet familiar with it by enlarged experience, because our idea of sense action is governed by the limiting experience of the physical mind and we suppose that the fundamental thing in it is the impression made by an external object on the physical organ of sight, hearing, smell, touch, taste, and that the business of the mind, the present central organ of our consciousness, is only to receive the physical impression and its nervous translation and so become intelligently conscious of the object. In order to understand the supramental change we have to realise first that the mind is the only real sense even in the physical process : its dependence on the physical impressions is the result of

the conditions of the material evolution, but not a thing fundamental and indispensable. Mind is capable of a sight that is independent of the physical eye, a hearing that is independent of the physical ear, and so with the action of all the other senses. It is capable too of an awareness, operating by what appears to us as mental impressions, of things not conveyed or even suggested by the agency of the physical organs,—an opening to relations, happenings, forms even and the action of forces to which the physical organs could not have borne evidence. Then, becoming aware of these rarer powers, we speak of the mind as a sixth sense; but in fact it is the only true sense organ and the rest are no more than its outer conveniences and secondary instruments, although by its dependence on them they have become its limitations and its too imperative and exclusive conveyors. Again we have to realise—and this is more difficult to admit for our normal ideas in the matter—that the mind itself is only the characteristic instrument of sense, but the thing itself, sense in its purity, *sanjñāna*, exists behind and beyond the mind it uses and is a movement of the self, a direct and original activity of the infinite power of its consciousness. The pure action of sense is a spiritual action and pure sense is itself a power of the spirit.

The spiritual sense is capable of knowing in its own characteristic way, which is other than that of supramental thought or of the intelligence or spiritual comprehension, *vijñāna*, or knowledge by identity, all things whatsoever, things material and what is to us immaterial, all forms and that which is formless. For all is spiritual substance of being, substance of consciousness and force, substance of delight; and the spiritual sense, pure *Sanjñāna*, is the conscious being's contactual, substantial awareness of its own extended substance of self and in it of all that is of the infinite or universal substance. It is possible for us not only to know by conscious identity, by a spiritual comprehen-

sion of self, of principles, and aspects, force, play and action, by a direct spiritual, supramental and intuitive thought knowledge, by the heart's spiritually and supramentally illumined feeling, love, delight, but also to have in a very literal significance the sense—sense-knowledge or sensation—of the spirit, the self, the Divine, the Infinite. The state described by the Upanishad in which one sees, hears feels, touches, senses in every way the Brahman and the Brahman only, for all things have become to the consciousness only that and have no other, separate or independent existence, is not a mere figure of speech, but the exact description of the fundamental action of the pure sense, the spiritual object of the pure *Sanjnana*. And in this original action,—to our experience a transfigured, glorified, infinitely blissful action of the sense, a direct feeling out inward, around, everywhere of the self to embrace and touch and be sensible of all that is in its universal being,—we can become aware in a most moving and delightful way of the Infinite and of all that is in it, cognizant, by intimate contact of our being with all being, of whatever is in the universe.

The action of the supramental sense is founded on this true truth of sense ; it is an organisation of this pure, spiritual, infinite, absolute *sanjñāna*. The supermind acting through sense feels all as God and in God, all as the manifest touch, sight, hearing, taste, perfume, all as the felt, seen, directly experienced substance and power and energy and movement, play, penetration, vibration, form, nearness, pressure, substantial interchinge of the Infinite. Nothing exists independently to its sense, but all is felt as one being and movement and each thing as indivisible from the rest and as having in it all the Infinite, all the Divine. This supramental sense has the direct feeling and experience, not only of forms, but of forces and of the energy and the quality in things and of a divine substance and presence which is within them and round them

and into which they open and expand themselves in their secret subtle self and elements, extending themselves in oneness into the illimitable. Nothing to the supramental sense is really finite : it is founded on a feeling of all in each and of each in all : its sense definition, although more precise and complete than the mental, creates no walls of limitation ; it is an oceanic and ethereal sense in which all particular sense knowledge and sensation is a wave or movement or spray or drop that is yet a concentration of the whole ocean and inseparable from the ocean. Its action is a result of the extension and vibration of being and consciousness in a supra-ethereal ether of light, ether of power, ether of bliss, the Ananda Akasha of the Upanishads, which is the matrix and continent of the universal expression of the Self,—here in body and mind experienced only in limited extensions and vibrations,—and the medium of its true experience. This sense even at its lowest power is luminous with a revealing light that carries in it the secret of the thing it experiences and can therefore be a starting-point and basis of all the rest of the supramental knowledge,—the supramental thought, spiritual intelligence and comprehension, conscious identity,—and on its highest plane or at its fullest intensity of action it opens into or contains and at once liberates these things. It is strong with a luminous power that carries in it the force of self-realisation and an intense or infinite effectiveness, and this sense-experience can therefore be the starting-point of impulsion for a creative or fulfilling action of the spiritual and supramental will and knowledge. It is rapturous with a powerful and luminous delight that makes of it, makes of all sense and sensation a key to or a vessel of the divine and infinite Ananda.

The supramental sense can act in its own power and is independent of the body and the physical life and outer mind and it is above too the inner mind and its experiences. It can be aware of all things in whatever world, on

whatever plane, in whatever formation of universal consciousness. It can be aware of the things of the material universe even in the trance of samadhi, aware of them as they are or appear to the physical sense, even as it is of other states of experience, of the pure vital, the mental, the psychical, the supramental presentation of things. It can in the waking state of the physical consciousness present to us the things concealed from the limited receptivity or beyond the range of the physical organs, distant forms, scenes and happenings, things that have passed out of physical existence or that are not yet in physical existence, scenes, forms happenings, symbols of the vital, psychical, mental, supramental, spiritual worlds and all these in their real or significant truth as well as their appearance. It can use all the other states of sense consciousness and their appropriate senses and organs adding to them what they have not, setting right their errors and supplying their deficiencies; for it is the source of the others and they are only inferior derivations from this higher sense, this true and illimitable *sanjñāna*.

The lifting of the level of consciousness from the mind to the supermind and the consequent transformation of the being from the state of the mental to that of the supramental Purusha must bring with it to be complete a transformation of all the parts of the nature and all its activities. The whole mind is not merely made into a passive channel of the supramental activities, a channel of their downflow into the life and body and of their outflow or communication with the outward world, the material existence,—that is only the first stage of the process,—but is itself supramentalised along with all its instruments. There is accordingly a change, a profound transformation in the physical sense, a supramentalising of the physical sight, hearing, touch, etc,

that creates or reveals to us a quite different view, not merely of life and its meaning, but even of the material world and all its forms and aspects. The supermind uses the physical organs and confirms their way of action, but it develops behind them the inner and deeper senses which see what are hidden from the physical organs and farther transforms the new sight, hearing, etc. thus created by casting it into its own mould and way of sensing. The change is one that takes nothing from the physical truth of the object, but adds to it its supraphysical truth and takes away by the removal of the physical limitation the element of falsehood in the material way of experience.

The supramentalising of the physical sense brings with it a result similar in this field to that which we experience in the transmutation of the thought and consciousness. As soon as the sight, for example, becomes altered under the influence of the supramental seeing, the eye gets a new and transfigured vision of things and of the world around us. Its sight acquires an extraordinary totality and an immediate and embracing precision in which the whole and every detail stand out at once in the complete harmony and vividness of the significance meant by Nature in the object and its realisation of the idea in form, executed in a triumph of substantial being. It is as if the eye of the poet and artist had replaced the vague or trivial unseeing normal vision, but singularly spiritualised and glorified, —as if indeed it were the sight of the supreme divine Poet and Artist in which we were participating and there were given to us the full seeing of his truth and intention in his design of the universe and of each thing in the universe. There is an unlimited intensity which makes all that is seen a revelation of the glory of quality and idea and form and colour. The physical eye seems then to carry in itself a spirit and a consciousness which sees not only the physical aspect of the object but the soul of quality in it, the vibration of energy, the light and force and spiritual substance

of which it is made. Thus there comes through the physical sense to the total sense consciousness within and behind the vision a revelation of the soul of the thing seen and of the universal spirit that is expressing itself in this objective form of its own conscious being.

There is at the same time a subtle change which makes the sight see in a sort of fourth dimension, the character of which is a certain internality, the seeing not only of the superficies and the outward form but of that which informs it and subtly extends around it. The material object becomes to this sight something different from what we now see, not a separate object on the background or in the environment of the rest of Nature, but an indivisible part and even in a subtle way an expression of the unity of all that we see. And this unity that we see becomes not only to the subtler consciousness but to the mere sense, to the illumined physical sight itself, that of the identity of the Eternal, the unity of the Brahman. For to the supramentalised seeing the material world and space and material objects cease to be material in the sense in which we now on the strength of the sole evidence of our limited physical organs and of the physical consciousness that looks through them receive as our gross perception and understand as our conception of matter. It and they appear and are seen as spirit itself in a form of itself and a conscious extension. The whole is a unity—the oneness unaffected by any multitudinousness of objects and details—held in and by the consciousness in a spiritual space and all substance there is conscious substance. This change and this totality of the way of seeing comes from the exceeding of the limitations of our present physical sense, because the power of the subtle or psychical eye has been infused into the physical and there has again been infused into this psycho-physical power of vision the spiritual sight, the pure sense, the supramental Sanyana.

All the other senses undergo a similar transformation. All that the ear listens to, reveals the totality of its sound body and sound significance and all the tones of its vibration and reveals also to the single and complete hearing the quality, the rhythmic energy, the soul of the sound and its expression of the one universal spirit. There is the same internality, the going of the sense into the depths of the sound and the finding there of that which informs it and extends it into unity with the harmony of all sound and no less with the harmony of all silence, so that the ear is always listening to the infinite in its heard expression and the voice of its silence. All sounds become to the supramentalised ear the voice of the Divine, himself born into sound, and a rhythm of the concord of the universal symphony. And there is too the same completeness, vividness, intensity, the revelation of the self of the thing heard and the spiritual satisfaction of the self in hearing. The supramentalised touch also contacts or receives the touch of the Divine in all things and knows all things as the Divine through the conscious self in the contact : and there is too the same totality, intensity, revelation of all that is in and behind the touch to the experiencing consciousness. There comes a similar transformation of the other senses.

There is at the same time an opening of new powers in all the senses, an extension of range, a stretching out of the physical consciousness to an undreamed capacity. The supramental transformation extends too the physical consciousness far beyond the limits of the body and enables it to receive with a perfect concreteness the physical contact of things at a distance. And the physical organs become capable of serving as channels for the psychic and other senses so that we can see with the physical waking eye what is ordinarily revealed only in the abnormal states and to the psychical vision, hearing or other sense knowledge. It is the spirit or the inner soul that sees and senses, but the body and its powers are themselves spiritual-

ised and share directly in the experience. The entire material sensation is supramentalised and it becomes aware, directly and with a physical participation and, finally, a unity with the subtler instrumentation, of forces and movements and the physical, vital, emotional, mental vibrations of things and beings and feels them all not only spiritually or mentally but physically in the self and as movements of the one self in these many bodies. The wall that the limitations of the body and its senses have built around us is abolished even in the body and the senses and there is in its place the free communication of the eternal oneness. All sense and sensation becomes full of the divine light, the divine power and intensity of experience, a divine joy, the delight of the Brahman. And even that which is now to us discordant and jars on the senses takes its place in the universal concord of the universal movement, reveals its *rasa*, meaning, design and, by delight in its intention in the divine consciousness and its manifestation of its law and dharma, its harmony with the total self, its place in the manifestation of the divine being, becomes beautiful and happy to the soul experience. All sensation becomes Ananda.

The embodied mind in us is ordinarily aware only through the physical organs and only of their objects and of subjective experiences which seem to start from the physical experience and to take them alone, however remotely, for their foundation and mould of construction. All the rest, all that is not consistent with or part of or verified by the physical data, seems to it rather imagination than reality and it is only in abnormal states that it opens to other kinds of conscious experience. But in fact there are immense ranges behind of which we could be aware if we opened the doors of our inner being. These ranges are there already in action and known to a subliminal self in us, and much even of our surface consciousness is directly projected from them and without our knowing it

influences our subjective experience of things. There is a range of independent vital or pranic experiences behind, subliminal to and other than the surface action of the vitalised physical consciousness. And when this opens itself, or acts in any way, there are made manifest to the waking mind the phenomena of a vital consciousness, a vital intuition, a vital sense not dependent on the body and its instruments, although it may use them as a secondary medium and a recorder. It is possible to open completely this range and, when we do so, we find that its operation is that of the conscious life force individualised in us contacting the universal life force and its operations in things, happenings and persons. The mind becomes aware of the life consciousness in all things, responds to it through our life consciousness with an immediate directness not limited by the ordinary communication through the body and its organs, records its intuitions, becomes capable of experiencing existence as a translation of the universal Life or Prana. The field of which the vital consciousness and the vital sense are primarily aware is not that of forms but, directly, that of forces : its world is a world of the play of energies, and form and event are sensed only secondarily as a result and embodiment of the energies. The mind working through the physical senses can only construct a view and knowledge of this nature as an idea in the intelligence, but it cannot go beyond the physical translation of the energies, and it has therefore no real or direct experience of the true nature of life, no actual realisation of the life force and the life spirit. It is by opening this other level or depth of experience within and by admission to the vital consciousness and vital sense that the mind can get the true and direct experience. Still, even then, so long as it is on the mental level, the experience is limited by the vital terms and their mental renderings and there is an obscurity even in this heightened sense and knowledge. The supramental transformation supravitalises the vital, re-

veals it as a dynamics of the spirit, makes a complete opening and a true revelation of all the spiritual reality behind and within the life force and the life spirit and of all its spiritual as well as its mental and purely vital truth and significance.

The supermind in its descent into the physical being awakens, if not already wakened by previous yogic sadhana, the consciousness—veiled or obscure in most of us—which supports and forms there the vital sheath, the *prana kosha*. When this is awakened, we no longer live in the physical body alone, but also in a vital body which penetrates and envelops the physical and is sensitive to impacts of another kind, to the play of the vital forces around us and coming in on us from the universe or from particular persons or group lives or from things or else from the vital planes and worlds which are behind the material universe. These impacts we feel even now in their result and in certain touches and affectations, but not at all or very little in their source and their coming. An awakened consciousness in the pranic body immediately feels them, is aware of a pervading vital force other than the physical energy, and can draw upon it to increase the vital strength and support the physical energies, can deal directly with the phenomena and causes of health and disease by means of this vital influx or by directing pranic currents, can be aware of the vital and the vital-emotional atmosphere of others and deal with its interchanges, along with a host of other phenomena which are unfelt by or obscure to our outward consciousness but here become conscient and sensible. It is acutely aware of the life soul and life body in ourself and others. The supermind takes up this vital consciousness and vital sense, puts it on its right foundation and transforms it by revealing the life-force here as the very power of the spirit dynamised for a near and direct operation on and through subtle and gross matter and for formation and action in the material universe,

The first result is that the limitations of our individual life being break down and we live no longer with a personal life force, or not with that ordinarily, but in and by the universal life energy. It is all the universal Prāṇa, that comes consciently streaming into and through us, keeps up there a dynamic constant eddy, an unseparated centre of its power, a vibrant station of storage and communication, constantly fills it with its forces and pours them out in activity upon the world around us. This life energy, again, is felt by us not merely as a vital ocean and its streams, but as the vital way and form and body and out-pouring of a conscious universal Shakti, and that conscient Shakti reveals itself as the Chit Shakti of the Divine, the Energy of the transcendent and universal Self and Puruṣa of which—or rather of whom—our universalised individuality becomes an instrument and channel. As a result we feel ourselves one in life with all others and one with the life of all Nature and of all things in the universe. There is a free and conscious communication of the vital energy working in us with the same energy working in others. We are aware of their life as of our own or, at the least, of the touch and pressure and communicated movements of our life being on them and theirs upon us. The vital sense in us becomes powerful, intense, capable of bearing all the small or large, minute or immense vibrations of this life world on all its planes physical and supraphysical, vital and supravital, thrills with all its movement and Ananda and is aware of and open to all forces. The supermind takes possession of all this great range of experience, and makes it all luminous, harmonious, experienced not obscurely and fragmentarily and subject to the limitations and errors of its handling by the mental ignorance, but revealed, it and each movement of it, in its truth and totality of power and delight, and directs the great and now hardly limitable powers and capacities of the life dynamis on all its ranges according to the sim-

ple and yet complex, the sheer and spontaneous and yet unfalteringly intricate will of the Divine in our life. It makes the vital sense a perfect means of the knowledge of the life forces around us, as the physical of the forms and sensations of the physical universe, and a perfect channel too of the reactions of the active life force through us working as an instrument of self-manifestation.

The phenomena of this vital consciousness and sense, this direct sensation and perception of and response to the play of subtler forces than the physical, are often included without distinction under the head of psychical phenomena. In a certain sense it is an awakening of the psyche, the inner soul now hidden, clogged wholly or partially covered up by the superficial activity of the physical mind and senses that brings to the surface the submerged or subliminal inner vital consciousness and also an inner or subliminal mental consciousness and sense capable of perceiving and experiencing directly, not only the life forces and their play and results and phenomena, but the mental and psychical worlds and all they contain and the mental activities, vibrations, phenomena, forms, images of this world also and of establishing a direct communication between mind and mind without the aid of the physical organs and the limitations they impose on our consciousness. There are however two different kinds of action of these inner ranges of the consciousness. The first is a more outer and confused activity of the awakening subliminal mind and life which is clogged with and subject to the grosser desires and illusions of the mind and vital being and vitiated in spite of its wider range of experience and powers and capacities by an enormous mass of error and deformations of the will and knowledge, full of false suggestions and images, false and distorted intuitions and inspirations and impulses, the latter often even

depraved and perverse, and vitiated too by the interference of the physical mind and its obscurities. This is an inferior activity to which clairvoyants, psychists, spiritists, occultists, seekers of powers and siddhis are very liable and, to which all the warnings against the dangers and errors of this kind of seeking are more especially applicable. The seeker of spiritual perfection has to pass as quickly as possible, if he cannot altogether avoid, this zone of danger, and the safe rule here is to be attached to none of these things, but to make spiritual progress one's sole real objective and to put no sure confidence in other things until the mind and life soul are purified and the light of the spirit and supermind or at least of the spiritually illumined mind and soul are shed on these inner ranges of experience. For when the mind is tranquillised and purified and the pure psyche liberated from the insistence of the desire soul, these experiences are free from any serious danger,—except indeed that of limitation and a certain element of error which cannot be entirely eliminated so long as the soul experiences and acts on the mental level. For there is then a pure action of the true psychical consciousness and its powers, a reception of psychical experience pure in itself of the worse deformations, although subject to the limitations of the representing mind, and capable of a high spiritualisation and light. The complete power and truth, however, can only come by the opening of the supermind and the supramentalising of the mental and psychical experience.

The range of the psychic consciousness and its experiences is almost illimitable and the variety and complexity of its phenomena almost infinite. Only some of the broad lines and main features can be noted here. The first and most prominent is the activity of the psychic senses of which the sight is the most developed ordinarily and the first to manifest itself with any largeness when the veil of the absorption in the surface consciousness which prevents the inner vision is broken. But all the physical senses

have their corresponding powers in the psychical being, there is a psychical hearing, touch, smell, taste: indeed the physical senses are themselves in reality only a projection of the inner sense into a limited and externalised operation in and through and upon the phenomena of gross matter. The psychical sight receives characteristically the images that are formed in the subtle matter of the mental or psychical ether, *chittakasha*. These may be transcriptions there or impresses of physical things, persons, scenes, happenings, whatever is, was or will be or may be in the physical universe. These images are very variously seen and under all kinds of conditions; in samadhi or in the waking state, and in the latter with the bodily eyes closed or open, projected on or into a physical object or medium or seen as if materialised in the physical atmosphere or only in a psychical ether revealing itself through this grosser physical atmosphere; seen through the physical eyes themselves as a secondary instrument and as if under the conditions of the physical vision or by the psychical vision alone and independently of the relations of our ordinary sight to space. The real agent is always the psychical sight and the power indicates that the consciousness is more or less awake, intermittently or normally and more or less perfectly, in the psychical body. It is possible to see in this way the transcriptions or impressions of things at any distance beyond the range of the physical vision or the images of the past or the future.

Besides these transcriptions or impresses the psychical vision receives thought images and other forms created by constant activity of consciousness in ourselves or in other human beings, and these may be according to the character of the activity images of truth or falsehood or else mixed things, partly true, partly false, and may be too either mere shells and representations or images inspired with a temporary life and consciousness and, it may be, carrying in them in one way or another some kind of beneficent or

maleficent action or some willed or unwilled effectiveness on our minds or vital being or through them even on the body. These transcriptions, impresses, thought images, life images, projections of the consciousness may also be representations or creations not of the physical world, but of vital, psychic or mental worlds beyond us, seen in our own minds or projected from other than human beings. And as there is this psychical vision of which some of the more external and ordinary manifestations are well enough known by the name of clairvoyance, so there is a psychical hearing and psychical touch, taste, smell—clairaudience, clairsentience are the more external manifestations,—with precisely the same range each in its own kind, the same fields and manner and conditions and varieties of their phenomena.

These and other phenomena create an indirect, a representative range of psychical experience; but the psychical sense has also the power of putting us in a more direct communication with earthly or supraterrrestrial beings through their psychical selves or their psychical bodies or even with things, for things also have a psychical reality and souls or presences supporting them which can communicate with our psychical consciousness. The most notable of these more powerful but rarer phenomena are those which attend the power of exteriorisation of our consciousness for various kinds of action otherwise and elsewhere than in the physical body, communication in the psychical body or some emanation or reproduction of it, oftenest, though by no means necessarily, during sleep or trance and the setting up of relations or communication by various means with the denizens of another plane of existence.

For there is a continuous scale of the planes of consciousness, beginning with the psychical and other belts attached to and dependent on the earth plane and proceeding through the true independent vital and psychical worlds to the worlds of the gods and the highest supramen-

tal and spiritual planes of existence. And these are in fact always acting upon our subliminal selves unknown to our waking mind and with considerable effect on our life and nature. The physical mind is only a little part of us and there is a much more considerable range of our being in which the presence, influence and powers of the other planes are active upon us and help to shape our external being and its activities. The awakening of the psychical consciousness enables us to become aware of these powers, presences and influences in and around us; and while in the impure or yet ignorant and imperfect mind this unveiled contact has its dangers, it enables us too, if rightly used and directed, to be no longer their subject but their master and to come into conscious and self-controlled possession of the inner secrets of our nature. The psychical consciousness reveals this interaction between the inner and the outer planes, this world and others, partly by an awareness, which may be very constant, vast and vivid, of their impacts, suggestions, communications to our inner thought and conscious being and a capacity of reaction upon them there, partly also through many kinds of symbolic, transcriptive or representative images presented to the different psychical senses. But also there is the possibility of a more direct, concretely sensible, almost material, sometimes actively material communication—a complete though temporary physical materialisation seems to be possible—with the powers, forces and beings of other worlds and planes. There may even be a complete breaking of the limits of the physical consciousness and the material existence.

The awakening of the psychical consciousness liberates in us the direct use of the mind as a sixth sense, and this power may be made constant and normal. The physical consciousness can only communicate with the minds of others or know the happenings of the world around us through external means and signs and indications, and it

has beyond this limited action only a vague and haphazard use of the mind's more direct capacities, a poor range of occasional presentiments, intuitions and messages. Our minds are indeed constantly acting and acted upon by the minds of others through hidden currents of which we are not aware, but we have no knowledge or control of these agencies. The psychical consciousness, as it develops, makes us aware of the great mass of thoughts, feelings, suggestions, will impacts, influences of all kinds that we are receiving from others or sending to others or imbibing from and throwing into the general mind atmosphere around us. As it evolves in power, precision and clearness, we are able to trace these to their source or feel immediately their origin and transit to us and direct consciously and with an intelligent will our own messages. It becomes possible to be aware, more or less accurately and discerningly, of the activities of minds whether near to us physically or at a distance, to understand, feel or identify ourselves with their temperament, character, thoughts, feelings, reactions, whether by a psychic sense or a direct mental perception or by a very sensible and often intensely concrete reception of them into our mind or on its recording surface. At the same time we can consciously make at least the inner selves and, if they are sufficiently sensitive, the surface minds of others aware of our own inner mental or psychic self and plastic to its thoughts, suggestions, influences or even cast it or its active image in influence into their subjective, even into their vital and physical being to work there as a helping or moulding or dominating power and presence.

All these powers of the psychic consciousness need have and often have no more than a mental utility and significance, but it can also be used with a spiritual sense and light and intention in it and for a spiritual purpose. This can be done by a spiritual meaning and use in our psychical interchange with others, and it is largely by a

psycho-spiritual interchange of this kind that a master in Yoga helps his disciple. The knowledge of our inner subliminal and psychic nature, of the powers and presences and influences there and the capacity of communication with other planes and their powers and beings can also be used for a higher than any mental or mundane object, for the possession and mastering of our whole nature and the overpassing of the intermediate planes on the way to the supreme spiritual heights of being. But the most direct spiritual use of the psychic consciousness is to make it an instrument of contact, communication and union with the Divine. A world of psycho-spiritual symbols is readily opened up, illuminating and potent and living forms and instruments, which can be made a revelation of spiritual significances, a support for our spiritual growth and the evolution of spiritual capacity and experience, a means towards spiritual power, knowledge or Ananda. The mantra is one of these psycho-spiritual means, at once a symbol, an instrument and a sound body for the divine manifestation, and of the same kind are the images of the Godhead and of its personalities or powers used in meditation or for adoration in Yoga. The great forms or bodies of the Divine are revealed through which he manifests his living presence to us and we can more easily by their means intimately know, adore and give ourselves to him and enter into the different lokas, worlds of his habitation and presence, where we can live in the light of his being. His word, command, Adeshia, presence, touch, guidance can come to us through our spiritualised psychic consciousness and, as a subtly concrete means of transmission from the spirit, it can give us a close communication and nearness to him through all our psychic senses. These and many more are the spiritual uses of the psychic consciousness and sense and, although capable of limitation and deformation,—for all secondary instruments can be also by our mental capacity of exclusive self-limitation means of a

partial but at the same time hindrances to a more integral realisation,—they are of the greatest utility on the road to the spiritual perfection and afterwards, liberated from the limitation of our minds, transformed and supramentalised, an element of rich detail in the spiritual Ananda.

As the physical and vital, the psychical consciousness and sense also are capable of a supramental transformation and receive by it their own integral fullness and significance. The supermind lays hold on the psychical being, descends into it, changes it into the mould of its own nature and uplifts it to be a part of the supramental action and state, the supra-psychic being of the Vijnana Purusha. The first result of this change is to base the phenomena of the psychical consciousness on their true foundation by bringing into it the permanent sense, the complete realisation, the secure possession of the oneness of our mind and soul with the minds and souls of others and the mind and soul of universal Nature. For always the effect of the supramental growth is to universalise the individual consciousness. As it makes us live, even in our individual vital movement and its relations with all around us, with the universal life, so it makes us think and feel and sense, although through an individual centre or instrument, with the universal mind and psychical being. This has two results of great importance.

First, the phenomena of the psychical sense and mind lose the fragmentariness and incoherence or else difficult regulation and often quite artificial order which pursues them even more than it pursues our more normal mental activities of the surface, and they become the harmonious play of the universal inner mind and soul in us, assume their true law and right forms and relations and reveal their just significances. Even on the mental plane one can get by the spiritualising of the mind at some realisation of soul oneness, but it is never really complete, at least in its application, and does not acquire this real and entire law, form,

relation, complete and unfailing truth and accuracy of its significances. And, secondly, the activity of the psychical consciousness loses all character of abnormality, of an exceptional, irregular and even a perilously supernormal action, often bringing a loss of hold upon life and a disturbance or an injury to other parts of the being. It not only acquires its own right order within itself but its right relation with the physical life on one side and with the spiritual truth of being on the other and the whole becomes a harmonious manifestation of the embodied spirit. It is always the originating supermind that contains within itself the true values, significances and relations of the other parts of our being and its unfolding is the condition of the integral possession of our self and nature.

The complete transformation comes on us by a certain change, not merely of the poise or level of our regarding conscious self or even of its law and character, but also of the whole substance of our conscious being. Till that is done, the supramental consciousness manifests above the mental and psychical atmosphere of being—in which the physical has already become a subordinate and to a large extent a dependent method of our self's expression,—and it sends down its power, light, and influence into it to illumine it and transfigure. But only when the substance of the lower consciousness has been changed, filled potently, wonderfully transformed, swallowed up as it were into the greater energy and sense of being, *mahân, brihat*, of which it is a derivation and projection, do we have the perfected, entire and constant supramental consciousness. The substance, the conscious ether of being in which the mental or psychic consciousness and sense live and see and feel and experience is something subtler, freer, more plastic than that of the physical mind and sense. As long as we are dominated by the latter, psychical phenomena may seem to us less real, hallucinatory even, but the more we acclimatise ourselves to the psychical and to the ether of being which it inha-

bits, the more we begin to see the greater truth and to sense the more spiritually concrete substance of all to which its larger and freer mode of experience bears witness. Even, the physical may come to seem to itself unreal and hallucinatory—but this is an exaggeration and new misleading exclusiveness due to a shifting of the centre and a change of action of the mind and sense—or else may seem at any rate less powerfully real. When, however, the psychical and physical experiences are well combined in their true balance, we live at once in two complementary worlds of our being each with its own reality, but the psychical revealing all that is behind the physical, the soul view and experience taking precedence and enlightening and explaining the physical view and experience. The supramental transformation again changes the whole substance of our consciousness; it brings in an ether of greater being, consciousness, sense, life, which convicts the psychical also of insufficiency and makes it appear by itself an incomplete reality and only a partial truth of all that we are and become and witness.

All the experiences of the psychical are accepted and held up indeed in the supramental consciousness and its energy, but they are filled with the light of a greater truth, the substance of a greater spirit. The psychical consciousness is first supported and enlightened, then filled and occupied with the supramental light and power and the revealing intensity of its vibrations. Whatever exaggeration, whatever error born of isolated incidence, insufficiently illumined impression, personal suggestion, misleading influence and intention or other cause of limitation or deformation interferes in the truth of the mental and psychical experience and knowledge, is revealed and cured or vanishes, failing to stand in the light of the self-truth—*satyam, ritam*,—of things, persons, happenings, indications, representations proper to this greater largeness. All the psychical communications, transcriptions, impresses, symbols,

images receive their true value, take their right place, are put into their proper relations. The psychical intelligence and sensation are lit up with the supramental sense and knowledge, their phenomena, intermediate between the spiritual and material worlds, begin to reveal automatically their own truth and meaning and also the limitations of their truth and significance. The images presented to the inner sight, hearing, sensation of all kinds are occupied by or held in a larger and more luminous mass of vibrations, a greater substance of light and intensity which brings into them the same change as in the things of the physical sense, a greater totality, precision, revealing force of sense knowledge carried in the image. And finally all is lifted up and taken into the supermind and made a part of the infinitely luminous consciousness, knowledge and experience of the supramental being, the Vijnana Purusha.

The state of the being after this supramental transformation will be in all its parts of consciousness and knowledge that of an infinite and cosmic consciousness acting through the universalised individual Purusha. The fundamental power will be an awareness of identity, a knowledge by identity,—an identity of being, of consciousness, of force of being and consciousness, of delight of being, an identity with the Infinite, the Divine, and with all that is in the Infinite, all that is the expression and manifestation of the Divine. This awareness and knowledge will use as its means and instruments a spiritual vision of all that the knowledge by identity can found, a supramental real idea and thought of the nature of direct thought vision, thought hearing, thought memory that reveals, interprets or represents to the awareness the truth of all things, and an inner truth speech that expresses it, and finally a supramental sense that provides a relation of contact in substance of being with all things and persons and powers and forces in all the planes of existence.

The supramental will not depend on the instrumenta-

tion, for example, of the sense, as the physical mind is dependent on the evidence of our senses, although it will be capable of making them a starting-point for the higher forms of knowledge, as it will also be capable of proceeding directly through these higher forms and making the sense only a means of formation and objective expression. The supramental being will transform at the same time and take up into itself the present thinking of the mind transfigured into an immensely larger knowledge by identity, knowledge by total comprehension, knowledge by intimate perception of detail and relation, all direct, immediate, spontaneous, all the expression of the self's already existent eternal knowledge. It will take up, transform, supramentalise the physical sense, the sixth sense capacities of the mind and the psychic consciousness and senses and use them as the means of an extreme inner objectivisation of experience. Nothing will be really external to it, for it will experience all in the unity of the cosmic consciousness which will be its own, the unity of being of the infinite which will be its own being. It will experience matter, not only gross matter but the subtle and the most subtle, as substance and form of the spirit, experience life and all kinds of energy as the dynamics of the spirit, supramentalised mind as a means or channel of knowledge of the spirit, supermind as the infinite self of knowledge and power of knowledge and Ananda of knowledge of the spirit.

The Eternal Wisdom

BOOK III

THE UNION OF ALL IN THE ONE IN ALL

III

'THOU SHALT NOT KILL.

- 1 Thou shalt not kill.
- 2 "Thou shalt not kill" relates not solely to the murder of man, but of all that lives.
- 3 He that killeth an ox is as if he slew a man.
- 4 We are astonished to see that there have been and still are men who kill their kind in order to eat them. But the time will come when our grandchildren will be astonished that their grandparents should have killed every day millions of animals in order to eat them when one can have a sound and substantial nourishment by the use of the fruits of the earth.
- 5 The man who consents to the death of an animal, he who kills it, he who cuts it up, the buyer, the seller, he who prepares the flesh, he who serves it and he who eats it, are all to be regarded as having taken part in the murder.

* * *

- 6 Whosoever seeketh to attain his personal happiness by maltreating or making to perish beings who were

1) Exodus XX.82.—2) Tolstoi—3) Isaiah LXVI.3.—4) Tolstoi.—5) Laws of Manu.

- also striving after happiness...shall not find happiness.
- 7 —But the man who bringeth not by his own movement on living beings the pains of slavery and death and who desireth the good of all creatures, attaineth to happiness.
- 8 He who abstains from all violence towards beings, to the weak as to the strong, who kills not and makes not to kill, he, I say, is a Brahmin.
- 9 Even as I are these, even as they am I,—identifying himself thus with others, the wise man neither kills nor is a cause of killing.
- 10 What is dearest in the world to beings is their own self. Therefore from love for that own self which is so dear to beings, neither kill nor torment any.
- 11 Shed not the blood of the beings that people the earth, men, domesticated animals, wild beasts and birds : out of the depths of thy soul rises a voice that forbids thee to shed blood, for the blood is the life, and thou canst not restore life.
- 12 Deliver them that are drawn unto death.
- 13 Thou shalt not kill.

7) Laws of Manu.—8) Dhammapada.—9) Sutta Nipata.—10) Samyutta Nikaya.—11) Lamartine.—12) ProverbsXXXIV. 11.—13) Matthew XIX. 18.

TO DO NO HURT

- 1 The ills we inflict upon our neighbours follow us
 2 as our shadows follow our bodies.—There is nowhere in this world, nor in the air, nor in the midst of the ocean any place where we can disembarass oursel-

1) Krishna.—2) Dhammapada.

3 ves of the evil we have done.—The griefs thou putteth upon others shall not take long to fall back upon thyself.

4 Show kindness unto thy brothers and make them not to fall into suffering.

5 None can reproach thee with injustice done? It is too little. Banish injustice even from thy thought, It is not the actions alone, but the will that distinguishes the good from the wicked.—

6 The just man is not one who does hurt to none, but one who having the power to hurt represses the will.

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* *

7 One must accustom oneself to say in the mind when one meets a man, "I will think of him only and not of myself."

8 Whosoever thinketh with love, never offendeth any.—If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour.

10 He is not a man of religion who does ill to another. He is not a disciple who causes suffering to another.

11 Never to cause pain by thought, word or act to any living being is what is meant by innocence. Than this there is no higher virtue. There is no greater happiness than that of the man who has reached this attitude of good will towards all creation.

12 Not to weary of well doing is a great benediction.

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* *

13 Brothers, be good one unto another.

14 The charm of a man is in his kindness.

3) Demophilus.—4) Chadana Sutta.—5) Democritus.—6) Pythagoras. 7) Tolstoi.—8) Antoine the Healer.—9) Romans XIII, 9, 10.—10) Dhammapada.—11) Vivekananda.—12) Fo-shu-hing-tsan-king.—13) Baha-ullah.—14) Proverbs XII 22.

NO HATRED

- 1 It is not pillage, assassinations and executions that are terrifying. What is pillage? It is the passing of property from some to others. That always has been and always will be and there is nothing in it that is terrifying. What are executions and assassinations? It is the passing of men from life to death. These passings have been, are and always will be, and there equally there is nothing that is terrifying. What is really terrifying is the hatred of men which engenders brigandage, theft and murder.
- 2 But if the man who is animated by hatred, could by an effort of his hate enter even into the most detested of his adversaries and arrive in him to the very centre, then would he be greatly astonished, for he would discover there his own self.
- 3 Thou shalt not hate thy brother in thy heart.
- 4 Whosoever hateth his brother is a murderer : and ye know that no murderer hath eternal life abiding in him.
- 5 There is no pollution like unto hatred.
- 6 Whosoever nourishes feelings of hatred against those who hate, will never purify himself, but one who in reply to hatred awakens love, appeases and softens those who are filled with hatred.
- 7 That he may vanquish hate, let the disciple live with a soul delivered from all hate and show towards all beings love and compassion.
- 8 For it is an ancient and a true saying, Never shall hate be vanquished by hate, only by love is hatred extinguished.

1 Tolstoi.—2) Schopenhauer.—3) Leviticus XIX, 17.—4) I John. 111. 15.—5) Buddhist Text.—6) Magghima Nikaya.—6) Dhammapadam.—7) Magghima Nikaya.—8) Udanavarga.

- 9 Let not one even whom the whole world curses,
 10 nourish against it any feeling of hatred,—For never
 in this world can hate be appeased by hate : hatred
 is vanquished only by love,—that is the eternal law.
 11 'Ah, let us live happy without hating those who
 hate us. In the midst of men who hate us, let us live
 without hatred.

9) Sutta Nipata.—10) Dhammapada.—11) id.

NOR ANGER

- 1 He who is a friend of wisdom, must not be violent.
 2 When we act with obstinacy, malice, anger, violence,
 to whom do we make ourselves near and like? To
 wild beasts.
 3 Anger is an affection of the soul which, if it is not
 4 treated, degenerates into a malady of the body.—It is
 by gentleness that one must conquer wrath, it is by
 5 good that one must conquer evil.—One who returns
 not wrath to wrath, saves himself as well as the other
 6 from a great peril: he is a physician to both.—He that
 is slow to wrath is of great understanding.
 7 But now put off all these, wrath, anger, malice,
 calumny, filthy communications out of your mouth.
 8 —Let all bitterness and wrath and anger be put away
 9 from you.—Be ye angry, and sin not: let not the sun
 go down upon your wrath.

1) Fo-shu-hing-tsan-king.—2) Epictetus.—3) Apollonius of Tyana.—4) Dhammapada.—5) Mahabharata.—6) Proverbs XIV. 22.—7) Colossians III. 8.—8) Ephesians IV. 31.—9) id. IV. 26.—

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- 10 Let no evil communication proceed out of your mouth, but that which is good that it may minister grace unto the hearers.
- 11 He who makes to be heard words without harshness, true and instructive, by which he injures none, he, I say, is a Brahmin.
- 12 I pledge myself from this day forward not to entertain any feeling of irritation, anger or ill humour and to allow to arise within me neither violence nor hate.
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10) id. IV. 29.—11) Dhammapada.—12) Buddhist Text.'

NOT TO DO UNTO OTHERS

- 1 To repress anger will be possible to you if you show yourselves disposed towards those who commit faults as you would have them be to you if you had committed them yourselves.
- 2 To do to men what we would have them do to ourselves is what one may call the teaching of humanity.
- 3 Nothing more allows of growth in humanity than to train oneself ardently in reciprocity, that is to say, to do to others as we would that they should do to us.
- 4 The man who is sincere and careful to do nothing to others that he would not have done to him, is not far from the Law. What he does not desire to be done to him, let him not himself do to others.
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5 What we would not have done to us, we must not do to others.

6 What we would not like being done to us, let us not do it to others.

7 Let us act towards others as we would that they should act towards us; let us not cause any suffering.

* * *

8 All things whatsoever ye would that men should do to you, do ye even so to them.—What you wish others to do, do yourselves.

10 What you do not wish to be done to yourselves, do not do to other men.

11 Do not do to others what you would not wish to suffer at their hands, and be to them what you would wish them to be to you.

12 What you love not in your superiors, do not to your inferiors; what you reprove in your inferiors, do not to your superiors; what you hate in those who precede you, do not to those who follow you...What you would not receive from those on your right, cast not upon those on your left...Let this be the rule of your conduct.

13 Do not thyself what displeases thee in others.

14 Do not to others what would displease thee done to thyself: this is the substance of the Law; all other law depends on one's good pleasure.

15 I would act towards others with a heart pure and filled with love exactly as I would have them act towards me.

16 With a heart pure and overflowing with love I desire to act towards others even as I would toward myself.

5) id.—6) Chang Yung.—7) Dhammapada.—8) Matthew VII. 12.—9) Ramakrishna.—10) Confucius.—11) Isocrates.—12) Confucius.—13) Thales.—14) Mahabharata.—15) Lalita Vistara.—16) Buddhist Text.

Mundaka Upanishad

FIRST MUNDAKA

CHAPTER I

1. Brahma first of the Gods was born, the creator of all, the world's protector; he to Atharvan, his eldest son, declared the God-knowledge in which all sciences abide.

2. The God-knowledge by Brahma declared to Atharvan, Atharvan of old declared to Angir ; he to Satyavaha of the Bharadvajas told it, the Bharadvaja to Angiras, both the higher and the lower knowledge.

3. Shaunaca, the great house-lord, came to Angiras in the way of the disciple and asked of him, " Lord, by knowing what is all this universe known ? "

4. He answered him, " Twofold is the knowledge that thou must have,—this say the knowers of the Brahman, the higher and the lower knowledge.

5. Of which the lower, the Rig Veda and the Yajur Veda and the Sama Veda and the Atharva Veda, Chanting, Ritual, Grammar, Interpretation and Prosody and Astronomy. And then the higher by which the Immutable is known.

6. This that is invisible and not to be grasped, without relation and without hue, and it has not eyes, nor ears, nor hands, nor feet, but is for ever,—the All-pervading who is everywhere and impalpable, the imperishable Omnipresent and That which as the Womb of creatures sages everywhere behold,

7. As the spider puts out and gathers in again, as herbs spring up upon the earth, as the hairs of the body grow from a living man, so here in the universe proceeds all that is out of the Immutable.

8. By Energy at work universal Brahman extendeth itself, and from Brahman is born Matter, and out of Matter cometh life and mind and truth and the worlds and in works immortality.

9. He that is omniscient and all-comprehending, whose energy is of the stuff of knowledge, He it is out of whom cometh this Brahman, and from him Name and Form take birth, and from Him Matter beginneth.

CHAPTER II

1. This is that which is the Truth of existence.

Works which the seers beheld in the mantras of the Vedic wisdom, were extended in the second Age into many kinds. Works do ye perform religiously with one passion for that Truth ; for this is the road to the heaven of your righteousness.

2. When the fire of sacrifice is kindled and the flame sways and quivers, then between the double pourings of butter cast therein with faith thy offerings.

3. For he whose altar-fires are empty of the dark-moon offering and the full-moon offering and the offering of the rains and the offering of the firstfruits or unfed or fed without the ritual or without guests or without the dues to the Gods universal, destroys his hope of all the seven heavens.

4. Kali the goddess black, Karali terrible, Manojava thought-swift, Sulohita bloodred, Sudhumravarna smoke-hued, Sphulingini scattering sparks, Viswaruchi the goddess all-beautiful, these are the seven swaying tongues of the fire.

5. He who when these are flaming bright, performs

seasonably the ritual and the fires of offering accept him, for him they become the rays of the Sun and they bear him upward where the one Lord over all the gods inhabits.

6. "Come with us, come with us ;" they cry to him, those bright fires of sacrifice, and they bear him up in the rays of the Sun saying to him sweet words of pleasantness, doing him homage, "This is the holy world of Brahma and the heaven of your righteousness."

7. But the ships of sacrifice are frail and the works of sacrifice are feeble, all the eighteen of sacrifice, in which is declared the lesser work ; fools are they who hail it as the supreme good and they shall come yet again to the reign of age and death.

8. They who dwell in the Ignorance and are shut up within it and they hold themselves for learned men and think "We, even we are the wise and the sages"—fools are they and they wander about beaten and stumbling like blind men led by the blind.

9. They dwell in the many bonds of the Ignorance, children thinking, "We have conquered our Paradise"; for when men in their acts are slaves of their affections and know not God, then are they doomed to anguish, then their Paradise wastes by enjoying and they fall back to earth from heaven.

10. Minds bewildered who hold the oblation offered and the well dug for greatest righteousness and know not any other good, on the back of heaven enjoy the world of their righteousness and enter again this or even a lower world.

11. But they who in the forest follow after faith and self-discipline, calm, full of knowledge, living upon alms, cast from them the obscurations of passion and through the gates of the sun they pass there where is the immortal Being whose self of spirit wastes not nor perishes.

12. The knower of the Brahman, having tested the worlds that are heaped up by works, groweth indifferent

to their joys, for he knows that not by work done lives He who was not made. That one may know Him, let him approach, fuel in hand, one that is learned in the Vedas and is given up to the Eternal.

13. To him he who has the knowledge, declares in its wholeness and in all the principles of its science the God-knowledge by which one comes to know the Immutable Spirit who is the Truth of existence,—because he comes to him with a mind tranquillised, with a pure and quiet soul.

SECOND MUNDAKA

CHAPTER I

1. This is that Truth of existence.

As from one burning fire a million different sparks are born and all have the form of fire, so from the immutable Being manifold existences are born and they return also into the Immutable.

2. But the divine and unborn and formless Spirit that containeth the inward and the outward, is beyond mind and life and is luminously pure, and he is higher than the highest Immutable.

3. And of Him is born life and the mind and all the organs of sense and of Him are Ether and Air and Light and Water and Earth that holdeth all.

4. Fire is the head of Him and his eyes are the sun and the moon and the quarters are his organs of hearing and the revealed scripture is his speech ; Air is his life breath and the universe is his heart and earth is at his feet. He is the inner Self within all creatures.

5. And from Him is fire, of which the sun is the fuel, rain that arises from the wine of the Gods, and herbs that grow upon the earth ; as when a man pours

his seed into a woman, many creatures are born from the Spirit.

6. And from Him are the hymns of the Rig Veda, and the Sama and the Yajur, and initiation and all offerings and gifts and every potent sacrifice, and the year and the giver of sacrifice and the worlds, and where the Moon purifieth and where the Sun.

7. And from Him are many kinds of Gods produced and the demigods and men and the beasts and the birds, and the breath and the nether breath, and grain of rice and grain of barley, and faith and truth and holiness and rule.

8. And the seven breaths are born of Him, and the seven tongues of the flame, and the seven kinds of fuel and the seven kinds of offering, and the seven worlds in which the breaths whose chamber is in the secret heart move and are placed within, seven and seven.

9. And from Him are the seas and all the mountains and from Him flow all forms of rivers, and all herbs are from Him, and sensible delight which maketh the soul to abide with the material elements.

10. The Spirit is all this that is here in the universe : He is works and self-discipline and Brahman and the supreme immortality. O fair son, he who seeth this that is hidden in his own secret heart, rends even in this body the knot of the Ignorance.

CHAPTER II

1. This that is manifested and is secret, this that moveth here in the secret heart of our being, is the mighty foundation in whom all that moves and breathes and sees is established. This ye shall know to be the Supreme and Adorable who is the Is and the Is Not and beyond knowledge and the highest to its creatures.

2. This brilliant, this subtler than subtlety, this

vastness in which all the worlds are set and their peoples, this it is that is Brahman immutable, and Life is That and speech is That and Mind is That only, and this is that Truth and Immortality. O fair son, know It for that into which thou must penetrate.

3. Take up the bow of the Upanishad, that mighty weapon, set to it an arrow sharpened by adoration, draw the bow with a mind steeped in the feeling of oneness and penetrate into the Eternal as thou wouldst shoot into a target.

4. OM is the bow and the soul is the arrow and the Eternal is the target. Pierce into Him with an unflinching aim and lose thyself in Him as an arrow is lost in that which it striketh.

5. He in whom the mind is set with all the life-currents and in whom heaven and earth and the midworld are inwoven, Him know to be the one self of all ; all other creed renounce : for this is thy bridge over to immortality.

6. Where the nerves meet as the spokes in the nave of a chariot-wheel, there God dwelleth within us and is born in many disguises. Meditate on the Self as Om and let it carry you safe to the other side beyond the darkness.

7. The Omniscient and All-comprehending of whom is all this might and majesty that is upon the earth, is this self in beings who is enthroned in his ethereal heaven in the city of the Spirit.

8. A spirit of mind that is pilot of the life and the body, has set a heart in matter and there he is established and the wise by knowledge behold him everywhere, even that which shines out as delight and immortality.

9. When a man has seen That which is both the higher and this lower being, then the knot of the heart-strings is rent asunder, then all his doubts are shattered and his works fall away from him and perish.

10. The Eternal is hidden in a glorious golden

sheath, the indivisible and stainless Spirit, and he is a brightness and the light of all lights and the One that the self-knowers know.

11. There the sun shines not and the moon has no splendour and the stars are blind ; there these lightnings flash not, nor any earthly fire. For all that is bright is but the shadow of His brightness and by His shining all this shineth.

12. All is this eternal and immortal Brahman. The Eternal is before us and the Eternal is behind us and to the south and to the north of us and above and below and extended everywhere. All this magnificent universe is nothing but the Eternal.

THIRD MUNDAKA

CHAPTER I

1. There are two birds that cling to one common tree, beautiful of plumage, yokefellows are they, eternal companions; and one eats the delicious fruit of the tree and the other eats not, but watches his fellow.

2. The soul of man is the bird that dwells on one common tree with God and is lost and forgetful in its sweetness, and because he is fallen from lordship, therefore he has grief, therefore he is bewildered. But when he sees that other who is the Lord and the beloved, then he knows that all this is His greatness and his grief passes away from him.

3. When the seer sees the Golden-hued, the Lord, the Spirit who is the doer of all actions and the womb of Brahman, then he shakes sin and virtue from his wings and rises, a soul incapable of stain, to the supreme equality.

4. The wise man knows Him for the Life whose light becomes apparent in all existing beings and takes not

pleasure any more in creeds and much disputing. He who doeth all actions playing in the Self and in the Self is all his delight and pleasure, is the best among the knowers of the Eternal.

5. This Self is always to be won; he is won by truth and self-discipline, he is won by a perfect and entire knowledge, he is won by divine living; for He is here bright and luminous in the inner body whom strivers and seekers by the waning of human defect behold.

6. It is the Truth that conquers at last and not falsehood. Truth built the long high-road of the Gods, the path which the sages tread and satisfying their desire come where is that highest home of Truth.

7. It is divine, it is immense, its form is unimaginable; and it shines out more subtle than the subtle. It is farther than farness and it is here and very near to us: it is even here, hidden in the secret heart for those that have eyes to see it.

8. Eye cannot seize and speech cannot grasp Him, nor all these other godheads, nor by works can he be held nor seized by austerities; only when the inner being is purified by a clear gladness of knowledge, one beholds him after long meditation, spirit indivisible.

9. The Self is subtle and can be known by our heart of consciousness only, and into that heart life has entered with its fivefold currents. All the heart of creatures is shot through and interwoven with the vital currents, and only when it is purified, can the Self manifest its might and presence.

10. Whatsoever world the man of purified being illumines with his mind and whatsoever desires he desireth, he takes that world and those desires by conquest. Therefore let whoso desireth welfare approach with homage the man that is a self-knower.

CHAPTER II

1. He knows this supreme Brahman, this highest

abiding place, where all this universe is set and it shines in his brilliance. The wise who are without desires and follow after the Spirit, pass beyond this seed of creation.

2. He who desires and his mind dwells with yearnings, is by those yearnings born again wherever they lead him, but when a man is satisfied of desire and built in the self, for him even here all desires are dissolved and perish.

3. This Self is not to be won by exposition and brain-power and much sacred learning, but he alone whom the Spirit chooseth, getteth the Spirit and to him this Self discovers its own body.

4. This Self is not to be got by one without strength nor by a confused and stumbling mind nor by austerity without the mark of truth ; only when one with knowledge strives after it by all these means, his self enters into the Brahman and makes the Eternal its dwelling-place.

5. Sages, calm souls, they that have won to him, souls satisfied in knowledge, formed in the Self, free from affections, find everywhere the Omnipresent and by union of the self enter into the All.

6. The strivers after Truth, they who have made certain of the nature of things by Knowledge that is the end of the Veda and are purified in their being by Yoga of renunciation, in their time of ultimate end become absolute and immortal and they are released into the worlds of the Eternal.

7. The fifteen members return into their foundations and all the gods return each to his Godhead and works depart and the self of knowledge, and all these are made one in the Highest who is imperishable.

8. As rivers flowing forwards set at last in the ocean and cast off their separate name and form, even so is the man of knowledge delivered from name and form and reaches the high beyond the highest, the divine Spirit.

9. He that knows the supreme Brahman becomes Brahman, nor in his house is any horn that knows not the

Eternal. He crosses beyond grief and crosses beyond sin ; he is released from the captivity of the heart-strings and becomes immortal.

10. This is the thing said in the Rigveda ; " The Veda-wise who perform works and are given up to the Eternal and themselves offer their sacrifice with faith to the one Master of all Knowledge, to them shall be told this God-knowledge, who have done the vow of the head according to the ritual".

11. This is that truth the Rishi Angiras told of yore ; this none who has not done the vow of the head, can study. Salutation to the highest sages, salutation !

A Defence of Indian Culture

XXI

The true nature of the Indian polity can only be realised if we look at it not as a separate thing, a machinery independent of the rest of the mind and life of the people, but as a part of and in its relation to the organic totality of the social existence.

A people, a great human collectivity, is in fact an organic living being with a collective or rather—for the word collective is too mechanical to be true to the inner reality—a common or communal soul, mind and body. The life of the society like the physical life of the individual human being passes through a cycle of birth, growth, youth, ripeness and decline, and if this last stage goes far enough without any arrest of its course towards decadence, it may perish,—even so all the older peoples and nations except India and China perished,—as a man dies of old age. But the collective being has too the capacity of renewing itself, of a recovery and a new cycle. For in each people there is a soul idea or life idea at work, less mortal than its body, and if this idea is itself sufficiently powerful, large and force-giving and the people sufficiently strong, vital and plastic in mind and temperament to combine stability with a constant enlargement or new application of the power of the soul idea or life idea in its being, it may pass through many such cycles before it comes to a final exhaustion. Moreover, the idea is itself only the principle of soul manifestation of the communal being and each communal soul again a manifestation and vehicle of the greater eternal

spirit that expresses itself in Time and on earth is seeking, as it were, its own fullness in humanity through the vicissitudes of the human cycles. A people then which learns to live consciously not solely in its physical and outward life, not even only in that and the power of the life idea or soul idea that governs the changes of its development and is the key to its psychology and temperament, but in the soul and spirit behind, may not at all exhaust itself, may not end by disappearance or a dissolution or a fusion into others or have to give place to a new race and people, but having itself fused into its life many original smaller societies and attained to its maximum natural growth pass without death through many renaissances. And even if at any time it appears to be on the point of absolute exhaustion and dissolution, it may recover by the force of the spirit and begin another and perhaps a more glorious cycle. The history of India has been that of the life of such a people.

The master idea that has governed the life, culture, social ideals of the Indian people has been the seeking of man for his true spiritual self and the use of life—subject to a necessary evolution first of his lower physical, vital and mental nature—as a frame and means for that discovery and for man's ascent from the ignorant natural into the spiritual existence. This dominant idea India has never quite forgotten even under the stress and material exigences and the externalities of political and social construction. But the difficulty of making the social life an expression of man's true self and some highest realisation of the spirit within him are immensely greater than that which attends a spiritual self-expression through the things of the mind, religion, thought, art, literature, and while in these India reached extraordinary heights and largenesses, she could not in the outward life go beyond certain very partial realisations and very imperfect tentatives,—a general spiritualising symbolism, an infiltration of the greater aspiration, a certain cast given to the communal life, the creation of

institutions favourable to the spiritual idea. Politics, society, economics are the natural field of the two first and grosser parts of human aim and conduct recognised in the Indian system, interest and hedonistic desire: Dharma, the higher law, has nowhere been brought more than partially into this outer side of life, and in politics to a very minimum extent ; for the effort at governing political action by ethics is usually little more than a pretence. The coordination or true union of the collective outward life with Moksha, the liberated spiritual existence, has hardly even been conceived or attempted, much less anywhere succeeded in the past history of the yet hardly adult human race. Accordingly, we find that the governance of India's social, economic and even, though here the attempt broke down earlier than in the others, her political rule of life, system, turn of existence by the Dharma, with the adumbration of a spiritual significance behind,—the full attainment of the spiritual life being left as a supreme aim to the effort of the individual—was as far as her ancient system could advance. This much endeavour, however, she did make with persistence and patience and it gave a peculiar type to her social polity. It is perhaps for a future India, taking up and enlarging with a more complete aim, a more comprehensive experience, a more certain knowledge that shall reconcile life and the spirit her ancient mission, to found the status and action of the collective being of man on the realisation of the deeper spiritual truth, the yet unrealised spiritual potentialities of our existence and so ensoul the life of her people as to make it the Lila of the greater Self in humanity, a conscious communal soul and body of Virat, the universal spirit.

Another point must be noted which creates a difference between the ancient polity of India and that of the European peoples and makes the standards of the West as inapplicable here as in the things of the mind and the inner culture. Human society has in its growth to pass

through three stages of evolution before it can arrive at the completeness of its possibilities. The first is a condition in which the forms and activities of the communal existence are those of the spontaneous play of the powers and principles of its life. All its growth, all its formations, customs, institutions are then a natural organic development,—the motive and constructive power coming mostly from the subconscious principle of the life within it,—expressing, but without deliberate intention, the communal psychology, temperament, vital and physical need, and persisting or altering partly under the pressure of an internal impulse, partly under that of the environment acting on the communal mind and temper. In this stage the people is not yet intelligently self-conscious in the way of the reason, is not yet a thinking collective being, and it does not try to govern its whole communal existence by the reasoning will, but lives according to its vital intuitions or their first mental renderings. The early framework of Indian society and polity grew up in such a period as in most ancient and mediaeval communities, but also in the later age of a growing social self-consciousness they were not rejected but only farther shaped, developed, systematised so as to be always, not a construction of politicians, legislators and social and political thinkers, but a strongly stable vital order natural to the mind, instincts and life intuitions of the Indian people.

A second stage of the society is that in which the communal mind becomes more and more intellectually self-conscious, first in its more cultured minds, then more generally, first broadly, then more and more minutely and in all the parts of its life. Then it learns to review and deal with its own life, communal ideas, needs, institutions in the light of the developed intelligence and finally by the power of the critical and constructive reason. This is a stage which is full of great possibilities but attended too by serious characteristic dangers. Its first advantages are

those which go always with the increase of a clear and understanding and finally an exact and scientific knowledge and the culminating stage is the strict and armoured efficiency which the critical and constructive, the scientific reason used to the fullest degree offers as its reward and consequence. Another and greater outcome of this stage of social evolution is the emergence of high and luminous ideals which promise to raise man beyond the limits of the vital being, beyond his first social, economic and political needs and desires and out of their customary moulds and inspire an impulse of bold experiment with the communal life which opens a field of possibility for the realisation of a more and more ideal society. This application of the scientific mind to life with the strict, well-finished, armoured efficiency which is its normal highest result, this pursuit of great consciously proposed social and political ideals and the progress which is the index of the ground covered in the endeavour, have been, with whatever limits and drawbacks, the distinguishing advantages of the political and social effort of Europe.

On the other hand the tendency of the reason when it pretends to deal with the materials of life as its absolute governor, is to look too far away from the reality of the society as a living growth and to treat it as a mechanism which can be manipulated at will and constructed like so much dead wood or iron according to the arbitrary dictates of the intelligence. The sophisticating, labouring, constructing, efficient, mechanising reason loses hold of the simple principles of a people's vitality ; it cuts it away from the secret roots of its life. The result is an exaggerated dependence on system and institution, on legislation and administration and the deadly tendency to develop in place of a living people a mechanical State. An instrument of the communal life tries to take the place of the life itself and there is created a powerful but mechanical and artificial organisation; but, as the price of this exterior gain, there is

lost the truth of life of an organically self-developing communal soul in the body of a free and living people. It is this error of the scientific reason stifling the work of the vital and the spiritual intuition under the dead weight of its mechanical method which is the weakness of Europe and has deceived her aspiration and prevented her from arriving at the true realisation of her own higher ideals.

It is only by reaching a third stage of the evolution of the collective social as of the individual human being that the ideals first seized and cherished by the thought of man can discover their own real source and character and their true means and conditions of effectuation or the perfect society be anything more than a vision on a shining cloud constantly run after in a circle and constantly deceiving the hope and escaping the embrace. That will be when man in the collectivity begins to live more deeply and to govern his collective life neither primarily by the needs, instincts, intuitions welling up out of the vital self, nor secondarily by the constructions of the reasoning mind, but first, foremost and always by the power of unity, sympathy, spontaneous liberty, supple and living order of his discovered greater self and spirit in which the individual and the communal existence have their law of freedom, perfection and oneness. That is a rule that has not yet anywhere found its right conditions for even beginning its effort, for it can only come when man's attempt to reach and abide by the law of the spiritual existence is no longer an exceptional aim for individuals or else degraded in its more general aspiration to the form of a popular religion, but is recognised and followed out as the imperative need of his being and its true and right attainment the necessity of the next step in the evolution of the race.

The small early Indian communities developed like others through the first stage of a vigorous and spontaneous vitality, finding naturally and freely its own norm and line, casting up form of life and social and political institution

out of the vital intuition and temperament of the communal being. As they fused with each other into an increasing cultural and social unity and formed larger and larger political bodies, they developed a common spirit and a common basis and general structure allowing of a great freedom of variation in minor line and figure. There was no need of a rigid uniformity; the common spirit and life impulse were enough to impose on this plasticity a law of general oneness. And even when there grew up the great kingdoms and empires, still the characteristic institutions of the smaller kingdoms, republics, peoples were as much as possible incorporated rather than destroyed or thrown aside in the new cast of the socio-political structure. Whatever could not survive in the natural evolution of the people or was no longer needed, fell away of itself and passed into desuetude : whatever could last by modifying itself to new circumstance and environment, was allowed to survive : whatever was in intimate consonance with the psychical and the vital law of being and temperament of the Indian people became universalised and took its place in the enduring figure of the society and polity.

This spontaneous principle of life was respected by the age of growing intellectual culture. The Indian thinkers on society, economics and politics, Dharma Shashtra and Artha Shas'tra, made it their business not to construct ideals and systems of society and government in the abstract intelligence, but to understand and regulate by the practical reason the institutions and ways of communal living already developed by the communal mind and life and to develop, fix and harmonise without destroying the original elements, and whatever new element or idea was needed was added or introduced as a superstructure or a modifying but not a revolutionary and destructive principle. It was in this way that the transition from the earlier stages to the fully developed monarchical polity was managed ; it proceeded by an incorporation of the existing

institutions under the supreme control of the king or the emperor. The character and status of many of them was modified by the superimposition of the monarchical or imperial system, but, as far as possible, they did not pass out of existence. As a result we do not find in India the element of intellectually idealistic political progress or revolutionary experiment which has been so marked a feature of ancient and of modern Europe. A profound respect for the creations of the past as the natural expression of the Indian mind and life, the sound manifestation of its Dharma or right law of being, was the strongest element in the mental attitude and this preservative instinct was not disturbed but rather yet more firmly settled and fixed by the great millenium of high intellectual culture. A slow evolution of custom and institution conservative of the principle of settled order, of social and political precedent, of established framework and structure was the one way of progress possible or admissible. On the other hand Indian polity never arrived at that unwholesome substitution of the mechanical for the natural order of the life of the people which has been the disease of European civilisation now culminating in the monstrous artificial organisation of the bureaucratic and industrial State. The advantages of the idealising intellect were absent, but so also were the disadvantages of the mechanising rational intelligence.

The Indian mind has always been profoundly intuitive in habit even when it was the most occupied with the development of the reasoning intelligence, and its political and social thought has therefore been always an attempt to combine the intuitions of life and the intuitions of the spirit with the light of the reason acting as an intermediary and an ordering and regulating factor. It has tried to base itself strongly on the established and persistent actualities of life and to depend for its idealism not on the intellect but on the illuminations, inspirations, higher ex-

periences of the spirit, and it has used the reason as a critical power testing and assuring the steps and aiding but not replacing the life and the spirit—always the true and sound constructors. The spiritual mind of India regarded life as a manifestation of the self: the community was the body of the creator Brahma, the people was a life body of Brahman in the *samashiti*, the collectivity, it was the collective Narayana, as the individual was Brahman in the *vyashiti*, the separate Jiva, the individual Narayana; the king was the living representative of the Divine and the other orders of the community the natural powers of the collective self, *prakritayah*. The agreed conventions, institutes, customs, constitution of the body social and politic in all its parts had therefore not only a binding authority but a certain sacrosanct character.

The right order of human life as of the universe is preserved according to the ancient Indian idea by each individual being following faithfully his swadharma, the true law and norm of his nature and the nature of his kind and by the group being, the organic collective life, doing likewise. The family, clan, caste, class, social, religious, industrial or other community, nation, people are all organic group beings that evolve their own dharma and to follow it is the condition of their preservation, healthy continuity, sound action. There is also the dharma of the position, the function, the particular relation with others, as there is too the dharma imposed by the condition, environment, age, *yugadharma*, the universal religious or ethical dharma, and all these acting on the natural dharma, the action according to the Swabhava, create the body of the Law. The ancient theory supposed that in an entirely right and sound condition of man, individual and collective,—a condition typified by the legendary golden Age, Satya Yuga, Age of Truth,—there is no need of any political government or State or artificial construction of society, because all then live freely according to the truth of their

enlightened self and God-inhabited being and therefore spontaneously according to the inner divine Dharma. The self-determining individual and self-determining community living according to the right and free law of his and its being is therefore the ideal. But in the actual condition of humanity, its ignorant and devious nature subject to perversions and violations of the true individual and the true social dharma, there has to be superimposed on the natural life of society a State, sovereign power, a king or governing body, whose business is not to interfere unduly with the life of the society, which must be allowed to function for the most part according to its natural law and custom and spontaneous development, but to superintend and assist its right process and see that the Dharma is observed and in vigour and, negatively, to punish and repress and as far as may be prevent offences against the Dharma. A more advanced stage of corruption of the Dharma is marked by the necessity of the appearance of the legislator and the formal government of the whole of life by external or written law and code and rule ; but to determine it—apart from external administrative detail—was not the function of the political sovereign, who was only its administrator, but of the socio-religious creator, the Rishi, or the Brahminic recorder and interpreter. And the Law itself written or unwritten was always not a thing to be new created or fabricated by a political and legislative authority, but a thing already existent and only to be interpreted and stated as it was or as it grew naturally out of pre-existing law and principle in the communal life and consciousness. The last and worst state of the society growing out of this increasing artificiality and convention must be a period of anarchy and conflict and dissolution of the dharma,—Kali Yuga,—which must precede through a red-grey evening of cataclysm and struggle a recovery and a new self-expression of the spirit in the human being.

The main function of the political sovereign, the king and council and the other ruling members of the body politic, was therefore to serve and assist the maintenance of the sound law of life of the society: the sovereign was the guardian and administrator of the Dharma. The function of society itself included the right satisfaction of the vital, economic and other needs of the human being and of his hedonistic claim to pleasure and enjoyment, but according to their right law and measure of satisfaction and subject and subordinated to the ethical and social and religious dharma. All the members and groups of the socio-political body had their Dharma determined for them by their nature, their position, their relation to the whole body and must be assured and maintained in the free and right exercise of it, must be left to their own natural and self-determined functioning within their own bounds, but at the same time restrained from any transgression, encroachment or deviation from their right working and true limits. That was the office of the supreme political authority, the sovereign in his Council aided by the public assemblies. It was not the business of the state authority to interfere with or encroach upon the free functioning of the caste, religious community, guild, village, township or the organic custom of the region or province or to abrogate their rights, for these were inherent because necessary to the sound exercise of the social Dharma. All that it was called upon to do was to coordinate, to exercise a general and supreme control, to defend the life of the community against external attack or internal disruption, to repress crime and disorder, to assist, promote and regulate in its larger lines the economic and industrial welfare, to see to the provision of facilities, and to use for these purposes the powers that passed beyond the scope of the others.

Thus in effect the Indian polity was the system of a very complex communal freedom and self-determination, each group unit of the community having its own natural

existence and administering its own proper life and business, set off from the rest by a natural demarcation of its field and limits, but connected with the whole by well understood relations, each a copartner with the others in the powers and duties of the communal existence, executing its own laws and rules, administering within its own proper limits, joining with the others in the discussion and the regulation of matters of a mutual or common interest and represented in some way and to the degree of its importance in the general assemblies of the kingdom or empire. The State, sovereign or supreme political authority was an instrument of coordination and of a general control and efficiency and exercised a supreme but not an absolute authority; for in all its rights and powers it was limited by the Law and by the will of the people and in all its internal functions only a copartner with the other members of the socio-political body.

This was the theory and principle and the actual constitution of the Indian polity, a complex of communal freedom and self-determination with a supreme coordinating authority, a sovereign person and body, armed with efficient powers, position and prestige, but limited to its proper rights and functions, at once controlling and controlled by the rest, admitting them as its active copartners in all branches, sharing the regulation and administration of the communal existence, and all alike, the sovereign, the people and all its constituent communities, bound to the maintenance and restrained by the yoke of the Dharma. Moreover the economic and political aspects of the communal life were only a part of the Dharma and a part not at all separate but inextricably united with all the rest, the religious, the ethical, the higher cultural aim of the social existence. The ethical law coloured the political and economic and was imposed on every action of the king and his ministers, the council and assemblies, the individual, the constituent groups of the society; ethical and cultural

considerations counted in the use of the vote and the qualifications for minister, official and councillor; a high character and training was expected from all who held authority in the affairs of the Aryan people. The religious spirit and the reminders of religion were the head and the background of the whole life of king and people. The life of the society was regarded not so much as an aim in itself in spite of the necessary specialisation of parts of its system, but in all its parts and the whole as a great framework and training ground for the education of the human mind and soul and its development through the natural to the spiritual existence.

XXII

The socio-political evolution of Indian civilisation, as far as one can judge from the available records, passed through four historical stages, first the simple Aryan community, then a long period of transition in which the national life was proceeding through a considerable variety of experimental formations in political structure and synthesis, thirdly, the definite formation of the monarchical state coordinating all the complex elements of the communal life of the people into regional and imperial unities, and last the era of decline in which there was an internal arrest and stagnation and an imposition of new cultures and systems from western Asia and Europe. The distinguishing character of the first three periods is a remarkable solidity and stability in all the formations and a sound and vital and powerful evolution of the life of the people rendered slow and leisurely by this fundamental conservative stability of the system but all the more sure in its building and living and complete in its structure. And even in the decline this solidity opposes a strong resistance to the process of demolition. The structure breaks up at the top under foreign pressure, but preserves for a long

time its basis, keeps, wherever it can maintain itself against invasion, much of its characteristic system and is even towards the end capable of attempts at revival of its form and its spirit. And now too though the whole political system has disappeared and its last surviving elements have been ground out of existence, the peculiar social mind and temperament which created it remains even in the present social stagnation, weakness, perversion and disintegration and may yet in spite of immediate tendencies and appearances, once it is free to work again at its own will and after its own manner, proceed not along the western line of evolution, but to a new creation out of its own spirit which may perhaps lead at the call of the demand now vaguely beginning to appear in the advanced thought of the race towards the inception of the third stage of communal living and a spiritual basis of human society. In any case the long stability of its constructions and the greatness of the life they sheltered is certainly no sign of incapacity, but rather of a remarkable political instinct and capacity in the cultural mind of India.

The one principle permanent at the base of construction throughout all the building and extension and rebuilding of the Indian polity was the principle of an organically self-determining communal life, — self-determining not only in the mass and by means of the machinery of the vote and a representative body erected on the surface, representative only of the political mind of a part of the nation, which is all that the modern system has been able to manage, but in every pulse of its life and in each separate member of its existence. A free synthetic communal order was its character, and the condition of liberty it aimed at was not so much an individual as a communal freedom. In the beginning the problem was simple enough as only two kinds of communal unit had to be considered, the village and the clan, tribe or small regional people. The free organic life of the first was founded on the system of the self-

governing village community and it was done with such sufficiency and solidity that it lasted down almost to our own days resisting all the wear and tear of time and the inroad of other systems and was only recently steam-rolled out of existence by the ruthless and lifeless machinery of the British bureaucratic system. The whole people living in its villages mostly on agriculture formed in the total a single religious, social, military and political body governing itself in its assembly, *samiti*, under the leadership of the king, as yet without any clear separation of functions or class division of labour.

It was the inadequacy of this system for all but the simplest form of agricultural and pastoral life and all but the small people living within a very limited area that compelled the problem of the evolution of a more complex communal system and a modified and more intricate application of the fundamental Indian principle. The agricultural and pastoral life common at first to all the members of the Aryan community, *krishtayah*, remained always the large basis, but it developed an increasingly rich superstructure of commerce and industry and numerous arts and crafts and a smaller superstructure of specialised military and political and religious and learned occupations and functions. The village community remained throughout the stable unit, the firm grain or indestructible atom of the social body, but there grew up a group life of tens and hundreds of villages, each under its head and needing its administrative organisation, and these, as the clan grew into a large people by conquest or coalition with others, became constituents of a kingdom or a confederated republican nation, and these again the circles, *mandala*, of larger kingdoms and finally of one or more great empires. The test of the Indian genius for socio-political construction lay in the successful application of its principle of a communal self-determined freedom and order to suit this growing development and new order of circumstances.

The Indian mind evolved, to meet this necessity, the stable socio-religious system of the four orders. Outwardly this might seem to be only a more rigid form of the familiar social system developed naturally in most human peoples at one time or another, a priesthood, a military and political aristocracy, a class of artisans and free agriculturalists and traders and a proletariat of serfs or labourers. The resemblance however is only in the externals and the spirit of the system of Chaturvarna was different in India. In the later Vedic and the epic times the fourfold order was at once and inextricably the religious, social, political and economic framework of the society and within that framework each order had its natural portion and in none of the fundamental activities was the share or position of any of them exclusive. This characteristic is vital to an understanding of the ancient system, but has been obscured by false notions formed from a misunderstanding or an exaggeration of later phenomena and of conditions mostly belonging to the decline. The Brahmins, for example, had not a monopoly either of sacred learning or of the highest spiritual knowledge and opportunities. At first we see a kind of competition between the Brahmins and the Kshatriyas for the spiritual lead and the latter for a long time held their own against the pretensions of the learned and sacerdotal order. The Brahmins, however, as legists, teachers, priests, men who could give their whole time and energy to philosophy, scholarship, the study of the sacred writings, prevailed in the end and secured a settled and imposing predominance. The priestly and learned class became the religious authorities, the custodians of the sacred books and the tradition, the interpreters of the law and Shastra, the recognised teachers in all the departments of knowledge, the ordinary religious preceptors or gurus of the other classes and supplied the bulk, though never the totality of the philosophers, thinkers, literary men, scholars. The study of the Vedas and

Upanishads passed mainly into their hands, although always open to the three higher orders ; it was denied in theory to the Shudras. As a matter of fact, however, a series of religious movements kept up even in the later days the essential element of the old freedom, brought the highest spiritual knowledge and opportunity to all doors and, as in the beginning we find the Vedic and Vedantic Rishis born from all classes, we find too up to the end the yogins, saints, spiritual thinkers, innovators and restorers, religious poets and singers, the fountain-heads of a living spirituality and knowledge as distinguished from traditional authority and lore, derived from all the strata of the community down to the lowest Shudras and even the despised and oppressed outcastes.

The four orders grew into a fixed social hierarchy, but, leaving aside the status of the outcastes, each had attached to it a spiritual life and utility, a certain social dignity, an education, a principle of social and ethical honour and a place and duty and right in the communal body. The system served again as an automatic means of securing a fixed division of labour and a settled economic status, the hereditary principle at first prevailing, although here even the theory was more rigid than the practice, but none was denied the right or opportunity of amassing wealth and making some figure in society, administration and politics by means of influence or status in his own order. For, finally, the social hierarchy was not at the same time a political hierarchy : all the four orders had their part in the common political rights of the citizen and in the assemblies and administrative bodies their place and their share of influence. It may be noted too that in law and theory at least women in ancient India, contrary to the sentiment of other ancient peoples, were not denied civic rights, although in practice this equality was rendered nugatory for all but a few by their social subordination to the male and their domestic preoccupation : instances have yet survived in

the existing records of women figuring, not only as queens and administrators and even in the battlefield, a common enough incident in Indian history, but as elected representatives on civic bodies.

* The whole Indian system was founded upon a close participation of all the orders in the common life, each predominating in its own field, the Brahmin in religion, learning and letters, the Kshatriya in war, kingcraft and interstate political action, the Vaishya in wealth-getting and productive economical function, but none, not even the Shudra, excluded from his share in the civic life and an effective place and voice in politics, administration, justice. As a consequence the old Indian polity at no time developed, or at least it did not maintain for long, those exclusive forms of class rule that have so long and powerfully marked the political history of other countries. A priestly theocracy, like that of Thibet, or the rule of a landed and military aristocracy that prevailed for centuries in France and England and other European countries or a mercantile oligarchy, as in Carthage and Venice, were forms of government foreign to the Indian spirit. A certain political predominance of the great Kshatriya families at a time of general war and strife and mobile expansion, when the clans and tribes were developing into nations and kingdoms and were still striving with each other for hegemony and overlordship, seems to be indicated in the traditions preserved in the Mahabharata and recurred in a cruder form in the return to the clan nation in mediaeval Rajputana: but in ancient India this was a passing phase and the predominance did not exclude the political and civic influence of men of the other orders or interfere with or exercise any oppressive control over the free life of the various communal units. The democratic republics of the intermediate times were in all probability polities which endeavoured to preserve in its fullness the old principle of the active participation of the whole body of the people

in the assemblies and not democracies of the Greek type, the oligarchical republics governed by more limited senates drawn from the dignified elements in all the orders as in the later royal councils and urban bodies. In any case the system finally evolved was a mixed polity in which none of the orders had an undue predominance. Accordingly we do not find in India either that struggle between the patrician and plebeian elements of the community, the oligarchic and the democratic idea, ending in the establishment of an absolute monarchical rule, which characterises the troubled history of Greece and Rome or that cycle of successive forms evolving by a strife of classes,—first a ruling aristocracy, then replacing it by encroachment or revolution the dominance of the moneyed and professional classes, the regime of the bourgeois industrialising the society and governing and exploiting it in the name of the commons or masses and, finally, the present turn towards a rule of the proletariat of Labour,—which we see in later Europe. The Indian mind and temperament less exclusively intellectual and vital, more intuitively synthetic and flexible than that of the occidental peoples arrived, not certainly at any ideal system of society and politics, but at least at a wise and stable synthesis—not a dangerously unstable equilibrium, not a compromise or balance—of all the natural powers and orders, an organic and vital coordination respectful of the free functioning of all the organs of the communal body and therefore ensured, although not against the decadence that overtakes all human systems, at any rate against any organic disturbance or disorder.

The summit of the political structure was occupied by three governing bodies, the King in his ministerial council, the metropolitan assembly and the general assembly of the kingdom. The members of the Council and the ministers were drawn from all orders. The Council included a fixed number of Brahmin, Kshatriya, Vaishya and Shudra re-

representatives. The Vaishyas had indeed numerically a great preponderance, but this was a just proportion as it corresponded to their numerical preponderance in the body of the people: for in the early Aryan society the Vaishya order comprised not only the merchants and small traders but the craftsmen and artisans and the agriculturalists and formed therefore the bulk of the commons, *vishah*, and the Brahmins, Kshatriyas, Shudras, however considerable the position and influence of the two higher orders, were later social growths and were comparatively very inferior in number. It was only after the confusion created by the Buddhist upheaval and the Brahminic reconstitution of the society in the age of cultural decadence that the mass of the cultivators and artisans and small traders sank in the greater part of India to the condition of Shudras with a small Brahmin mass at the top and in between a slight sprinkling of Kshatriyas and of Vaishyas. The Council, representing thus the whole community, was the supreme executive and administrative body and its assent and participation necessary to all the action and decrees of the sovereign in all more important matters of government, finance, policy, throughout the whole range of the communal interests. It was the King, the ministers and the council who aided by a system of boards of administration superintended and controlled all the various departments of the State action. The power of the king undoubtedly tended to grow with time and he was often tempted to act according to his own independent will and initiative; but still, as long as the system was in its vigour, he could not with impunity defy or ignore the opinion and will of the ministers and council. Even, it seems, so powerful and strong-willed a sovereign as the great emperor Asoka was eventually defeated in his conflict with his council and was forced practically to abdicate his power. The ministers in council could and did often proceed to the deposition of a recalcitrant or an incompetent monarch and replace him by another of his family or

by a new dynasty and it was in this way that there came about several of the historic changes, as for example the dynastic revolution from the Mauryas to the Sungas and again the initiation of the Kanwa line of emperors. As a matter of constitutional theory and ordinary practice all the action of the king was in reality that of the king in his council with the aid of his ministers and all his personal action was only valid as depending on their assent and in so far as it was a just and faithful discharge of the functions assigned to him by the Dharma. And as the Council was, as it were, a quintessential power body or action centre taking up into itself in a manageable compass, concentrating and representing in its constitution the four orders, the main elements of the social organism, the king too could only be the active head of this power and not, as in an autocratic regime, himself the State or the owner of the country and the irresponsible personal ruler of a nation of obedient subjects. The obedience owed by the people was due to the Law, the Dharma, and to the edicts of the King in council only as an administrative means for the service and maintenance of the Dharma.

At the same time a small body like the Council subject to the immediate and constant influence of the sovereign and his ministers might, if it had been the sole governing body, have degenerated into an instrument of autocratic rule. But there were two other powerful bodies in the State which represented on a larger scale the social organism, were a nearer and closer expression of its mind, life and will independent of the immediate regal influence and exercising large and constant powers of administration and administrative legislation and capable at all times of acting as a check on the royal power, since in case of their displeasure they could either get rid of an unpopular or oppressive king or render his administration impossible until he made submission to the will of the people. These were the great metropolitan and general assemblies sitting

separately for the exercise each of its separate powers and together for matters concerning the whole people.* The Paura or metropolitan civic assembly sat constantly in the capital town of the kingdom or empire—and under the imperial system there seem also to have been similar lesser bodies in the chief towns of the provinces, survivals of the assemblies that governed them when they were themselves capitals of independent kingdoms—and was constituted of representatives of the city guilds and the various caste bodies belonging to all the orders of the society or at least to the three lower orders. The guilds and caste bodies were themselves organic self-governing constituents of the community both in the country and the city and the supreme assembly of the citizens was not an artificial but an organic representation of the collective totality of the whole organism as it existed within the limits of the metropolis. It governed all the life of the city, acting directly or through subordinate lesser assemblies and administrative boards or committees of five, ten or more members, and, both by regulations and decrees which the guilds were bound to obey and by direct administration, controlled and supervised the commercial, industrial, financial and municipal affairs of the civic community. But in addition it was a power that had to be consulted and could take action in the wider affairs of the kingdom, sometimes separately and sometimes in cooperation with the general assembly, and its constant presence and functioning at the capital made it a force that had always to be reckoned with by the king and his ministers and their council. In a case of conflict with the royal ministers or governors even the distant civic parliaments in the pro-

* The facts about these bodies—I have selected only those that are significant for my purpose—are taken from the luminous and scrupulously documented contribution of Mr. Jayaswal to the subject.

vinces could make their displeasure felt if offended in matters of their position or privileges or discontented with the king's administrators and could compel the withdrawal of the offending officer.

The general assembly was similarly an organic representation of the mind and will of the whole country outside the metropolis; for it was composed of the deputies, elective heads or chief men of the townships and villages. A certain plutocratic element seems to have entered into its composition, as it was principally recruited from the wealthier men of the represented communities, and it was therefore something of the nature of an assembly of the commons not of an entirely democratic type, — although unlike all but the most recent modern parliaments it included Shudras as well as Kshatriyas and Vaishyas,—but still a sufficiently faithful expression of the life and mind of the people. It was not however a supreme parliament; for it had ordinarily no fundamental legislative powers, any more than had the king and council or the metropolitan assembly, but only of decree and regulation. Its business was to serve as a direct instrument of the will of the people in the coordination of the various activities of the life of the nation, to see to the right direction of these and to the securing of the general order and welfare of the commerce, industry, agriculture, social and political life of the nation, to pass decrees and regulations to that purpose and secure privileges and facilities from the king and his council, to give or withhold the assent of the people to the actions of the sovereign and, if need be, to oppose him actively and prevent misgovernment or end it by the means open to the people's representatives. The joint session of the metropolitan and general assemblies was consulted in matters of succession, could depose the sovereign, alter the succession at his death, transfer the throne outside the reigning family, act sometimes as a supreme court of law in cases having a political tincture, cases of treason or of

miscarriage of justice. The royal resolutions on any matter of State policy were promulgated to these assemblies and their assent had to be taken in all matters involving special taxation, war, sacrifice, large schemes of irrigation, etc., and all questions of vital interest to the country. The two bodies seem to have sat constantly, for matters came up daily from them to the sovereign; their acts were registered by the king and had automatically the effect of law. It is clear indeed from a total review of their rights and activities that they were partners in the sovereignty and its powers were inherent in them and even those could be exercised by them on extraordinary occasions which were not normally within their purview. It is significant that Asoka in his attempt to alter the Dharma of the community, proceeded not merely by his royal decree but by discussion with the Assembly. The ancient description seems therefore to have been thoroughly justified which characterised the two bodies as executors of the kingdom's activities and at need the instruments of opposition to the king's government.

It is not clear when these great institutions went out of existence, whether before the Mahomedan invasion or as a result of the foreign conquest. Any collapse of the system at the top leaving a gulf between the royal government, which would grow more autocratic by its isolation and in sole control of the larger national affairs, and the other constituents of the socio-political body each carrying on its own internal affairs, as was to the end the case with the village communities, but not in any living relation with the higher State matters would obviously be in an organisation of complex communal freedom where coordination of the life was imperatively needed, a great cause of weakness. In any case the invasion from Central Asia, bringing in a tradition of personal and autocratic rule unfamiliar with these restraints would immediately destroy such bodies, or their remnants or survivals wherever they still

existed, and this happened throughout the whole of Northern India. The Indian political system was still maintained for many centuries in the south, but the public assemblies which went on existing there do not seem to have been of the same constitution as the ancient political bodies, but were rather some of the other communal organisations and assemblies of which these were a coordination and supreme instrument of control. These inferior assemblies included bodies originally of a political character, once the supreme governing institutions of the clan nation, *kula*, and the republic, *gana*. Under the new dispensation they remained in existence, but lost their supreme powers and could only administer with a subordinate and restricted authority the affairs of their constituent communities. The *kula* or clan family persisted, even after it had lost its political character, as a socio-religious institution, especially among the Kshatriyas, and preserved the tradition of its social and religious law, *kula-dharma*, and in some cases its communal assembly, *kula-sangha*. The public assemblies that we find even in quite recent times filling the role of the old general assembly in Southern India, more than one coexisting and acting separately or in unison, appear to have been variations on this type of body. In Rajputana also the clan family, *kula*, recovered its political character and action, but in another form and, without the ancient institutions and finer cultural temper, although preserving in a high degree the Kshatriya dharma of courage, chivalry, magnanimity and honour.

A stronger permanent element in the Indian communal system, one that grew up in the frame of the four orders—in the end even replacing it—and acquired an extraordinary vitality, persistence and predominant importance was the historic and still tenacious though decadent institution of caste, *jāti*. Originally this rose from subdivisions of the four orders that grew up in each order under the stress of various forces. The subdivision of the Brahmin castes

was mainly due to religious, socio-religious and ceremonial causes, but there were also regional and local divisions: the Kshatriyas remained for the most part one united order, though divided into *kulās*. On the other hand the Vaishya and Shudra orders split up into innumerable castes under the necessity of a subdivision of economic functions on the basis of the hereditary principle. Apart from the increasingly rigid application of the hereditary principle, this settled subdivision of function could well enough have been secured, as in other countries, by a guild system and in the towns we do find a vigorous and efficient guild system in existence. But the guild system afterwards fell into desuetude and the more general institution of caste became the one basis of economic function everywhere. The caste in town and village was a separate communal unit, at once religious, social and economic, and decided its religious social and other questions, carried on its caste affairs and exercised jurisdiction over its members in a perfect freedom from all outside interference: only on fundamental questions of the Dharma the Brahmins were referred to for an authoritative interpretation or decision as custodians of the Shashtra. As with the *kula*, each caste had its caste law and rule of living and conduct, *jāti-dharma*, and its caste communal assembly, *jāti-saṅgha*. As the Indian polity in all its institutions was founded on a communal and not on an individualistic basis, the caste also counted in the political and administrative functioning of the kingdom. The guilds equally were self-functioning mercantile and industrial communal units, assembled for the discussion and administration of their affairs and had besides their united assemblies which seem at one time to have been the governing urban bodies. These guild governments, if they may so be called,—for they were more than municipalities,—disappeared afterwards into the more general urban body which represented an organic unity of both the guilds and the caste assemblies of all the orders. The

castes as such were not directly represented in the general assembly of the kingdom, but they had their place in the administration of local affairs.

The village community and the township were the most tangibly stable basis of the whole system; but these, it must be noted, were not solely territorial units or a convenient mechanism for electoral, administrative or other useful social and political purposes, but always true communal unities with an organic life of their own that functioned in its own power and not merely as a subordinate part of the machinery of the State. The village community has been described as a little village republic, and the description is hardly an exaggeration: for each village was within its own limits autonomous and self-sufficient, governed by its own elected Panchayats and elected or hereditary officers, satisfying its own needs, providing for its own education, police, tribunals, all its economic necessities and functions, managing itself its own life as an independent and self-governing unit. The villages carried on also their affairs with each other by combinations of various kinds and there were too groups of villages under elected or hereditary heads and forming therefore, though in a less closely organised fashion, a natural body. But the townships in India were also in a hardly less striking way autonomous and self-governing bodies, ruled by their own assembly and committees with an elective system and the use of the vote, managing their own affairs in their own right and sending like the villages their representative men to the general assembly of the kingdom. The administration of these urban governments included all works contributing to the material or other welfare of the citizens, police, judicial cases, public works and the charge of sacred and public places, registration, the collection of municipal taxes and all matters relating to trade, industry and commerce. If the village community can be described as a little village republic, the constitution of the townships can equally be

described as larger urban republics. It is significant that the Negama and Paura assemblies,—the guild governments and the metropolitan bodies,—had the privilege of striking coins of their own, a power otherwise exercised only by the monarchical heads of States and the republics.

Another kind of community must be noted, those which had no political existence, but were yet each in its own kind a self-governing body; for they illustrate the strong tendency of Indian life to throw itself in all its manifestations into a closely communal form of existence. One example is the joint family, prevalent everywhere in India and only now breaking down under the pressure of modern conditions, of which the two fundamental principles were first a communal holding of the property by the agnates and their families and, as far as possible, an undivided communal life under the management of the head of the family and, secondly, the claim of each male to an equal portion in the share of his father, a portion due to him in case of separation and division of the estate. This communal unity with the persistent separate right of the individual is an example of the synthetic turn of the Indian mind and life, its recognition of fundamental tendencies and its attempt to harmonise them even if they seemed in their norm of practice to be contradictory to each other. It is the same synthetic turn as that which in all parts of the Indian socio-political system tended to fuse together in different ways the theocratic, the monarchic and aristocratic, the plutocratic and the democratic tendencies in a whole which bore the characteristics of none of them nor was yet an accommodation of them or amalgamation whether by a system of checks and balances or by an intellectually constructed synthesis, but rather a natural outward form of the inborn tendencies and character of the complex social mind and temperament.

At the other end, forming the ascetic and purely spiritual extreme of the Indian life-mind, we find the re-

ligious community and, again, this too takes a communal shape. The original Vedic society had no place for any Church or religious community or ecclesiastical order, for in its system the body of the people formed a single socio-religious whole with no separation into religious and secular, layman and cleric, and in spite of later developments the Hindu religion has held in the whole or at least as the basis to this principle. On the other hand an increasing ascetic tendency that came in time to distinguish the religious from the mundane life and tended to create the separate religious community, was confirmed by the rise of the creeds and disciplines of the Buddhists and the Jainas. The Buddhist monastic order was the first development of the complete figure of the organised religious community. Here we find that Buddha simply applied the known principles of the Indian society and polity to the ascetic life. The order he created was intended to be a *dharma-sangha*, and each monastery a religious commune living the life of a united communal body which existed as the expression and was based in all the rules, features, structure of its life on the maintenance of the Dharma as it was understood by the Buddhists. This was, as we can at once see, precisely the principle and theory of the whole Hindu society, but given here the higher intensity possible to the spiritual life and a purely religious body. It managed its affairs too like the Indian social and political communal unities. An assembly of the order discussed debatable questions of the Dharma and its application and proceeded by vote as in the meeting-halls of the republics, but it was subject still to a limiting control intended to avoid the possible evils of a too purely democratic method. The monastic system once thus firmly established was taken over from Buddhism by the orthodox religion, but without its elaborate organisation. These religious communities tended, wherever they could prevail against the older Brahminic system, as in the order created by Shankara-

charya, to become a sort of ecclesiastical head to the lay body of the community, but they arrogated to themselves no political position and the struggle between Church and State is absent from the political history of India.

• It is clear therefore that the whole life of ancient India retained even in the time of the great kingdoms and empires its first principle and essential working and its social polity remained fundamentally a complex system of self-determined and self-governing communal bodies. The evolution of an organised State authority supervening on this system was necessitated in India as elsewhere partly by the demand of the practical reason for a more stringent and scientifically efficient coordination than was possible except in small areas to the looser natural coordination of life, and more imperatively by the need of a systematised military aggression and defence and international action concentrated in the hands of a single central authority. An extension of the free republican State might have sufficed to meet the former demand, for it had the potentiality and the necessary institutions, but the method of the monarchical State with its more constricted and easily tangible centrality presented a more ready and manageable device and a more facile and apparently efficient machinery. And for the external task, involving almost from the commencement the supremely difficult age-long problem of the political unification of India, then a continent rather than a country, the republican system, more suited to strength in defence than for aggression, proved in spite of its efficient military organisation to be inadequate. It was, therefore, in India as elsewhere, the strong form of the monarchical State that prevailed finally and swallowed up the others. At the same time the fidelity of the Indian mind to its fundamental intuitions and ideals preserved the basis of communal self-government natural to the temperament of the people, prevented the monarchical State from developing into an autocracy or exceeding its proper functions

and stood successfully in the way of its mechanising the life of the society. It is only in the long decline that we find the free institutions that stood between the royal government and the self-determining communal life of the people either tending to disappear or else to lose much of their ancient power and vigour and the evils of personal government, of a bureaucracy of scribes and officials and of a too preponderant centralised authority commencing to manifest in some sensible measure. As long as the ancient traditions of the Indian polity remained and in proportion as they continued to be vital and effective, these evils remained either sporadic and occasional or could not assume any serious proportions. It was the combination of foreign invasion and conquest with the slow decline and final decadence of the ancient Indian culture that brought about the collapse of considerable parts of the old structure and the degradation and disintegration, with no sufficient means for revival or new creation, of the socio-political life of the people.

At the height of its evolution and in the great days of Indian civilisation we find an admirable political system efficient in the highest degree and very perfectly combining communal self-government with stability and order. The State carried on its work administrative, judicial, financial and protective without destroying or encroaching on the rights and free activities of the people and its constituent bodies in the same departments. The royal courts in capital and country were the supreme judicial authority co-ordinating the administration of justice throughout the kingdom, but they did not unduly interfere with the judicial powers entrusted to their own courts by the village and urban communes and, even, the regal system associated with itself the guild, caste and family courts, working as an ample means of arbitration and only insisted on its own exclusive control of the more serious criminal offences. A similar respect was shown to the administrative and finan-

cial powers of the village and urban communes. The king's governors and officials in town and country existed side by side with the civic governors and officials and the communal heads and officers appointed by the people and its assemblies. The State did not interfere with the religious liberty or the established economic and social life of the nation; it confined itself to the maintenance of social order and the provision of a needed supervision, support, coordination and facilities for the rich and powerful functioning of all the national activities. It understood too always and magnificently fulfilled its opportunities as a source of splendid and munificent stimulation to the architecture, art, culture, scholarship, literature already created by the communal mind of India. In the person of the monarch it was the dignified and powerful head and in the system of his administration the supreme instrument—neither an arbitrary autocracy or bureaucracy, nor a machine oppressing or replacing life—of a great and stable civilisation and a free and living people.

A Preface on National Education

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The necessity and unmixed good of universal education has become a fixed dogma to the modern intelligence, a thing held to be beyond dispute by any liberal mind or awakened national conscience, and whether the tenet be or not altogether beyond cavil, it may at any rate be presumed that it answers to a present and imperative need of the intellectual and vital effort of the race. But there is not quite so universal an agreement or common attainment to a reasoned or luminous idea on what education is or practically or ideally should be. Add to this uncertainty the demand—naturally insistent and clamorous with the awakening of the spirit of independence in a country like our own which is peculiarly circumstanced not only by the clash of the Asiatic and the European or occidental consciousness and the very different civilisations they have created and the enforced meeting of the English and the Indian mind and culture, but by a political subjection which has left the decisive shaping and supreme control of education in the hands of foreigners,—add the demand for a national type of education, and in the absence of clear ideas on the subject we are likely to enter, as we have in fact entered into an atmosphere of great and disconcerting confusion.

For if we do not know very clearly what education in general truly is or should be, we seem still less to know

what we mean by national education. All that appears to be almost unanimously agreed on is that the teaching given in the existing schools and universities has been bad in kind and, in addition denationalising, degrading and impoverishing to the national mind, soul and character because it is overshadowed by a foreign hand and foreign in aim, method, substance and spirit. But this purely negative agreement does not carry us very far: it does not tell us what in principle or practice we desire or ought to put in its place. There may be much virtue in an epithet but to tag on the word "national" to a school or college or even a Council or Board of Education, to put that into the hands of an indigenous agency, mostly of men trained in the very system we are denouncing, to reproduce that condemned system with certain differences, additions, subtractions, modifications of detail and curriculum, to tack on a technical side and think we have solved the problem does not really change anything. To be satisfied with a trick of this kind is to perform a somersault round our centre of intellectual gravity, land ourselves where we were before and think we have got into quite another country,—obviously a very unsatisfactory proceeding. The institutions that go by the new name may or may not be giving a better education than the others, but in what they are more national, is not altogether clear even to the most willingly sympathetic critical intelligence.

The problem indeed is one of surpassing difficulty and it is not easy to discover from what point of thought or of practice one has to begin, on what principle to create or on what lines to map out the new building. The conditions are intricate and the thing that is to be created in a way entirely new. We cannot be satisfied with a mere resuscitation of some past principle, method and system that may have happened to prevail at one time in India, however great it was or in consonance with our past civilisation and culture. That reversion would be a sterile and

impossible effort hopelessly inadequate to the pressing demands of the present and the far greater demands of our future. On the other hand to take over the English, German or American school and university or some variation on them with a gloss of Indian colour is a course attractively facile and one that saves the need of thinking and of new experiment ; but in that case there is no call for this loud pother about nationalising education, all that is needed is a change of control, of the medium of instruction, of the frame and fitting of the curriculum and to some extent of the balance of subjects. I presume that it is something more profound, great and searching that we have in mind and that, whatever the difficulty of giving it shape, it is an education proper to the Indian soul and need and temperament and culture that we are in quest of, not indeed something faithful merely to the past, but to the developing soul of India, to her future need, to the greatness of her coming self-creation, to her eternal spirit. It is this that we have to get clear in our minds and for that we must penetrate down to fundamentals and make those firm before we can greatly execute. Otherwise nothing is easier than to start off on a false but specious cry or from an unsound starting-point and travel far away from the right path on a tangent that will lead us to no goal but only to emptiness and failure.

But first let us clear out of the way or at least put in its proper place and light the preliminary disabling objection that there is and can be no meaning at all or none worth troubling about in the idea of a national education and that the very notion is the undesirable and unprofitable intrusion of a false and narrow patriotism into a field in which patriotism apart from the need of a training in good citizenship has no legitimate place. And for that one purpose no special kind or form of education is needed, since the training to good citizenship must be in all essentials the same whether in the east or the west, England or

Germany or Japan or India. Mankind and its needs are the same everywhere and truth and knowledge are one and have no country; education too must be a thing universal and without nationality or borders. What, for an instance, could be meant by a national education in Science, and does it signify that we are to reject modern truth and modern method of science because they come to us from Europe and go back to the imperfect scientific knowledge of classical India, exile Galileo and Newton and all that came after and teach only what was known to Bhaskara, Aryabhata and Varahamihira? Or how should the teaching of Sanskrit or the living indigenous tongues differ in kind and method from the teaching of Latin or the living modern tongues in Europe? Are we then to fetch back to the methods of the tools of Nadiya or to the system, if we can find out what it was, practised in ancient Takshashila or Nalanda? At most what can be demanded is a larger place for the study of the past of our country, the replacement of English by the indigenous tongues as a medium and the relegation of the former to the position of a second language,—but it is possible to challenge the advisability even of these changes. After all we live in the twentieth century and cannot revive the India of Chandragupta or Akbar; we must keep abreast with the march of truth and knowledge, fit ourselves for existence under actual circumstances, and our education must be therefore up to date in form and substance and modern in life and spirit.

All these objections are only pertinent if directed against the travesty of the idea of national education which would make of it a means of an obscurantist retrogression to the past forms that were once a living frame of our culture but are now dead or dying things; but that is not the idea nor the endeavour. The living spirit of the demand for national education no more requires a return to the astronomy and mathematics of Bhaskara or the forms of the system of Nalanda than the living spirit of Swadeshi

a return from railway and motor traction to the ancient chariot and the bullock-cart. There is no doubt plenty of retrogressive sentimentalism about and there have been some queer violences on common sense and reason and, disconcerting freaks that prejudice the real issue, but these inconsequent streaks of fantasy give a false hue to the matter. It is the spirit, the living and vital issue that we have to do with, and there the question is not between modernism and antiquity, but between an imported civilisation and the greater possibilities of the Indian mind and nature, not between the present and the past, but between the present and the future. It is not a return to the fifth century but an initiation of the centuries to come, not a reversion but a break forward away from a present artificial falsity to her own greater innate potentialities that is demanded by the soul, by the Shakti of India.

The argument against national education proceeds in the first place upon the lifeless academic notion that the subject, the acquiring of this or that kind of information is the whole or the central matter. But the acquiring of various kinds of information is only one and not the chief of the means and necessities of education : its central aim is the building of the powers of the human mind and spirit, it is the formation or, as I would prefer to view it, the evoking of knowledge and will and of the power to use knowledge, character, culture,—that at least if no more. And this distinction makes an enormous difference. It is true enough that if all we ask for is the acquisition of the information put at our disposal by science, it may be enough to take over the science of the West whether in an undigested whole or in carefully packed morsels. But the major question is not merely what science we learn, but what we shall do with our science and how too, acquiring the scientific mind and recovering the habit of scientific discovery—I leave aside the possibility of the Indian mentality working freely in its own nature discover-

ing new methods or even giving a new turn to physical science—we shall relate it to other powers of the human mind and scientific knowledge to other knowledge more intimate to other and not less light-giving and power-giving parts of our intelligence and nature. And there the peculiar cast of the Indian mind, its psychological tradition, its ancestral capacity, turn, knowledge bring in cultural elements of a supreme importance. A language, Sanskrit or another, should be acquired by whatever method is most natural, efficient and stimulating to the mind and we need not cling there to any past or present manner of teaching: but the vital question is how we are to learn and make use of Sanskrit and the indigenous languages so as to get to the heart and intimate sense of our own culture and establish a vivid continuity between the still living power of our past and the yet uncreated power of our future, and how we are to learn and use English or any other foreign tongue so as to know helpfully the life, ideas and culture of other countries and establish our right relations with the world around us. This is the aim and principle of a true national education, not, certainly, to ignore modern truth and knowledge, but to take our foundation on our own being, our own mind, our own spirit.

The second ground openly or tacitly taken by the hostile argument is that modern, that is to say, European civilisation is the thing that we have to acquire and fit ourselves for, so only can we live and prosper and it is this that our education must do for us. The idea of national education challenges the sufficiency of this assumption. Europe built up her ancient culture on a foundation largely taken from the East, from Egypt, Chaldea, Phoenicia, India, but turned in a new direction and another life-idea by the native spirit and temperament, mind and social genius of Greece and Rome, lost and then recovered it, in part from the Arabs with fresh borrowings from the near East and from India and more widely by the Renaissance, but then

too gave it a new turn and direction proper to the native spirit and temperament, mind and social genius of the Teutonic, and the Latin, the Celtic and Slav races. It is the civilisation so created that has long offered itself as the last and imperative word of the mind of humanity, but the nations of Asia are not bound so to accept it, and will do better, taking over in their turn whatever new knowledge or just ideas Europe has to offer, to assimilate them to their own knowledge and culture, their own native temperament and spirit, mind and social genius and out of that create the civilisation of the future. The scientific, rationalistic, industrial, pseudo-democratic civilisation of the West is now in process of dissolution and it would be a lunatic absurdity for us at this moment to build blindly on that sinking foundation. When the most advanced minds of the occident are beginning to turn in this red evening of the West for the hope of a new and more spiritual civilisation to the genius of Asia, it would be strange if we could think of nothing better than to cast away our own self and potentialities and put our trust in the dissolving and moribund past of Europe.

And, finally, the objection grounds itself on the implicit idea that the mind of man is the same everywhere and can everywhere be passed through the same machine and uniformly constructed to order. That is an old and effete superstition of the reason which it is time now to renounce. For within the universal mind and soul of humanity is the mind and soul of the individual with its infinite variation, its commonness and its uniqueness, and between them there stands an intermediate power, the mind of a nation, the soul of a people. And of all these three education must take account if it is to be, not a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the human being.

The Lines of Karma

* MIND NATURE AND LAW OF KARMA *

A second line of Karmic response of the cosmic forces to our action puts on also an appearance which tempts us to give it a moral character. For there can be distinguished in Nature a certain element of the law of the talion or—perhaps a more appropriate figure, since this action seems rather mechanical than rational and deliberate—a boomerang movement of energy returning upon its transmitter. The stone we throw is flung back by some hidden force in the world life upon ourselves, the action we put out upon others recoils, not always by a direct reaction, but often by devious and unconnected routes, on our own lives and sometimes, though that is by no means a common rule, in its own exact figure or measure. This is a phenomenon so striking to our imagination and impressive to our moral sense and vital feelings that it has received some kind of solemn form and utterance in the thought of all cultures,—“What thou hast done, thou must suffer”, “He that uses the sword shall perish by the sword;” “Thou hast sown the wind and thou shalt reap the whirlwind;”—and we are tempted to erect it into a universal rule and accept it as sufficient evidence of a moral order. But the careful thinker will pause long before

he hastens to subscribe to any such conclusion, for there is much that militates against it and this kind of definite reaction is rather exceptional than an ordinary rule of human life. If it were a regular feature, men would soon learn the code of the draconic impersonal legislator and know what to avoid and the list of life's prohibitions and vetoes. But there is no such clear penal legislation of Nature.

The mathematical precision of physical Nature's action and reaction cannot indeed be expected from mental and vital Nature. For not only does everything become infinitely more subtle, complex and variable as we rise in the scale so that in our life action there is an extraordinary intertwining of forces and mixture of many values, but, even, the psychological and moral value of the same action differs in different cases, according to the circumstance, the conditions, the motive and mind of the doer. The law of the talion is no just or ethical rule when applied by man to men and, applied by superhuman dispenser of justice or impersonal law with a rude rule of thumb to the delicate and intricate tangle of man's life action and life motives, it would be no better. And it is evident too that the slow, long and subtle purposes of the universal Power working in the human race would be defeated rather than served by any universality of this too precise and summary procedure. Accordingly we find that its working is occasional and intermittent rather than regular, variable and to our minds capricious rather than automatic and plainly intelligible.

At times in the individual's life the rebound of this kind of Karma is decisively, often terribly clear and penal justice is done, although it may come to him in an unexpected fashion, long delayed and from strange quarters; but however satisfactory to our dramatic sense, this is not the common method of retributive Nature. Her ways are more tortuous, subtle, unobtrusive and indecipherable.

Often it is a nation that pays in this way for past crimes and mistakes and the sign manual of the law of the talion is there to point the lesson, but individually it is the innocent who suffer. A commercially minded king of Belgium is moved to make a good thing of the nation's rubber estate and human cattle farm in Africa and his agents murder and mutilate and immolate thousands of cheap negro lives to hasten the yield and swell his coffers. This able monarch dies in the splendour of riches and the sacred odour of good fortune, his agents in no way suffer : but here of a sudden comes Germany trampling her armed way towards a dream of military and commercial empire through prosperous Belgium and massacred men and women and mutilated children startlingly remind us of Karma and illustrate some obscure and capricious law of the talion. Here at least the nation in its corporate being was guilty of complicity, but at other times neither guilty individual nor nation is the payer, but perhaps some well-meaning virtuous blunderer gets the account of evil recompense that should have been paid in of rights by the strong despots before him who went on their way to the end rejoicing in power and splendour and pleasure.

It is evident that we cannot make much of a force that works out in so strange a fashion, however occasionally striking and dramatic its pointing at cause and consequence. It is too uncertain in its infliction of penalty to serve the end which the human mind expects from a system of penal justice, too inscrutably variable in its incidence to act as an indicator to that element in the human temperament which waits upon expediency and regulates its steps by a prudential eye to consequence. Men and nations continue to act always in the same fashion regardless of this occasional breaking out of the lightnings of a retaliatory doom, these occasional precisions of Karmic justice amidst the uncertainties of the complex measures of the universe. It works really not on the mind and will

of man—except to some degree in a subtle and imperfect fashion on the subconscient mind—but outside him as a partial check and regulator helping to maintain the balance of the returns of energy and the life purposes of the world-spirit. Its action is like that of the first line of transitional Karma intended to prevent the success of the vital egoism of man and serves as an interim compression and compulsion until he can discover and succeed in spite of his vital self in obeying a higher law of his being and a purer dynamism of motive in his directing mind and governing spirit. It serves therefore a certain moral purpose in the will in the universe, but is not itself, even in combination with the other, sufficient to be the law of a moral order.

A third possible and less outwardly mechanical line of Karma is suggested by the dictum that like creates like and in accordance with that law good must create good and evil must create evil. In the terms of a moral return or rather repayment to moral energies this would mean that by putting forth love we get a return of love and by putting forth hatred a return of hatred, that if we are merciful or just to others, others also will be to us just or merciful and that generally good done by us to our fellow-men will return in a recompense of good done by them in kind and posted back to our address duly registered in the moral post office of the administrative government of the universe. Do unto others as you would be done by, because then they will indeed so do to you, seems to be the formula of this moral device. If this were true, human life might indeed settle down into a very symmetrical system of a harmoniously moral egoism and a mercantile traffic in goodness that might seem fair and beautiful enough to those who are afflicted with that kind of moral aesthesis. Happily for the upward progress of the human soul, the rule breaks down in practice, the world-spirit having greater ends before it and a greater

law to realise. The rule is true to a certain extent in tendency and works sometimes well enough and the prudential intelligence of man takes some account of it in action but it is not true all the way and all the time. It is evident enough that hatred, violence, injustice are likely to create an answering hatred, violence and injustice and that I can only indulge these propensities with impunity if I am sufficiently powerful to defy resistance or so long as I am at once strong and prudent enough to provide against their natural reactions. It is true also that by doing good and kindness I create a certain goodwill in others and can rely under ordinary or favourable circumstances not so much on gratitude and return in kind as on their support and favour. But this good and this evil are both of them movements of the ego and on the mixed egoism of human nature there can be no safe or positive reliance. An egoistic selfish strength, if it knows what to do and where to stop, even a certain measure of violence and injustice, if it is strong and skilful, cunning, fraud, many kinds of evil, do actually pay in man's dealing with man hardly less than in the animal's with the animal, and on the other hand the doer of good who counts on a return or reward finds himself as often as not disappointed of his bargained recompense. The weakness of human nature worships the power that tramples on it, does homage to successful strength, can return to every kind of strong or skilful imposition belief, acceptance, obedience: it can crouch and fawn and admire even amidst movements of hatred and terror; it has singular loyalties and unreasoning instincts. And its disloyalties too are as unreasoning or light and fickle: it takes just dealing and beneficence as its right and forgets or cares not to repay. And there is worse; for justice, mercy, beneficence, kindness are often enough rewarded by their opposites and illwill an answer to goodwill is a brutally common experience. If something in the world and in man returns good for good and evil

for evil, it as often returns evil for good and, with or without a conscious moral intention, good for evil. And even a unegoistic virtue or a divine good and love entering the world awakens hostile reactions. Attila and Jenghiz on the throne to the end, Christ on the cross and Socrates drinking his portion of hemlock are no very clear evidence for any optimistic notion of a law of moral return in the world of human nature.

There is little more sign of its sure existence in the world measures. Actually in the cosmic dispensation evil comes out of good and good out of evil and there seems to be no exact correspondence between the moral and the vital measures. All that we can say is that good done tends to increase the sum and total power of good in the world and the greater this grows the greater is likely to be the sum of human happiness and that evil done tends to increase the sum and total power of evil in the world and the greater this grows, the greater is likely to be the sum of human suffering and, eventually, man or nation doing evil has in some way to pay for it, but not often in any intelligibly graded or apportioned measure and not always in clearly translating terms of vital good fortune and ill fortune.

In short, what we may call the transitional lines of Karma exist and have to be taken into account in our view of the action of the world forces. But they are not and cannot be the whole law of Karma. And they cannot be that because they are transitional, because good and evil are moral and not vital values and have a clear right only to a moral and not a vital return, because reward and punishment put forward as the conditions of good doing and evil doing do not constitute and cannot create a really moral order, the principle itself, whatever temporary end it serves, being fundamentally immoral from the higher point of view of a true and pure ethics, and because there are other forces that count and have their right,—

knowledge, power and many others. The correspondence of moral and vital good is a demand of the human ego and like many others of its demands answers to certain tendencies in the world mind, but is not its whole law or highest purpose. A moral order there can be, but it is in ourselves and for its own sake that we have to create it and, only when we have so created it and found its right relation to other powers of life, can we hope to make it count at its full value in the right ordering of man's vital existence.

The Higher Lines of Karma

The third movement of mind labours to bring the soul of man out of the tangle of the vital and mental forces and opens to him a field in which the mind raises itself, raises at least the head of its thought and will, above the vital demands and standards and there at that top of its activities, whatever its other concessions to the lower Karma, lives for the sake of the true values, the true demands of a mental being, even though one imprisoned in a body and set to wrestle with the conditions of life in a material universe. The innate demand of the mental being is for mental experience, for the mind's manifold strengths, its capacities, joys, growth, perfections, and for these things for their own sake because of the inevitable satisfaction they give to his nature,—the demand of the intellect for truth and knowledge; the demand of the ethical

mind for right and good, the demand of the aesthetic mind for beauty and delight of beauty, the demand of the emotional mind for love and the joy of relation with our fellow-beings, the demand of the will for self-mastery and mastery of things and the world and our existence. And the values which the mental being holds for supreme and effective are the values of truth and knowledge, of right and good, of beauty and aesthetic delight, of love and emotional joy, of mastery and inner lordship. It is these things that he seeks to know and follow, to possess, discover, enjoy, increase. It is for this great adventure that he came into the world, to walk hardily through the endless fields they offer to him, to experiment, to dare, to test the utmost limit of each capacity and follow each possibility and its clue to the end as well as to observe in each its at present discovered law and measure. Here as in the other fields, as in the vital and physical, so in his mental provinces, it is the appointed work of his intelligence and will to know and master through an always enlarging experience the conditions of an increasing light and power and right and truth and joy and beauty and wideness, and not only to discover the Truth and the Law and set up a system and an order, but to enlarge continually its lines and boundaries. And therefore in these fields, as in life, man, the mental being, cannot stop short too long in the partial truth of an established system and a temporary mistaken for an eternal order—here least, because as he advances he is always tempted still farther forward until he realises that he is a seeker of the infinite and a power of the absolute. His base here plunges into the obscure infinite of life and matter; but his head rises towards the luminous infinite of the spirit.

The third movement of the mental energy carries it therefore into its own native field and kingdom above the pressing subjection to the lowering and limiting claim of a vital and physical Karma. It is true that his lower being

remains subject to the law of life and of the body, and it is true also that he must strive either to find in life or to bring into the world around him some law of truth, of right and good, of beauty, of love and joy, of the mind's will and mastery, for it is by that effort that he is man and not the animal and without it he can not find his true satisfaction in living. But two things he has more and more to feel and to realise, first, that life and matter follow their own law and not, in man's sense of it at least, a moral, a rational, a mentally determined aesthetic or other mind order, and if he wishes to introduce any such thing into them, he must himself here create it, transcending the physical and the vital law and discovering another and a better, and secondly, that the more he follows these things for their own sake, the more he discovers their true form, *swarupa*, and develops their force to prevail upon and lift up life into an air of higher nature. In other words he passes from the practical pursuit of a serviceable knowledge, morality, aesthesis, force of emotion and will-power, —serviceable for his vital aims, for life as it first is,—to an ideal pursuit of these things and the transformation of life into the image of his ideal. This he is unable indeed as yet to realise and is obliged to rest on balance and compromise, because he has not found the whole reconciling secret of that which lies beyond his ideals. But it is as he pursues them in their purity, for their own imperative innate demand and attraction, on the line of their trend to their own infinite and absolute that he gets nearer in his total experience to the secret. There is so a chance of his discovering that as the beauty and irrefragable order of life and matter are due to the joy of the Infinite in life and in matter and the fidelity of the Force here at work to the hidden knowledge and will and idea of the Self and Spirit in them, so there is within his own hidden self, his own vast and covert spirit a secret of the Infinite's self-knowledge, will, joy, love and delight, mastery, right and

truth of joy and action by which his own greater life rising above the vital and mental limitations can discover an infinite perfection and beauty and delight in itself and spontaneous irrefragable order.

Meanwhile this third movement of mind discovers a law of the return of mental energies, pure in its kind and as certain as the vital and the physical, as faithful to itself, to the self of mind and to mind nature, a law not of vital returns to mental dynamis, but of progression of the soul in the being and force of good and beauty and power—of mind-power and soul-power—and greatness and love and joy and knowledge. Mounting here the ethical mind no longer follows good for a reward now on earth or in another existence, but for the sake of good, and no longer shuns evil for fear of punishment on earth later on in this life or else in another life or in hell, but because to follow evil is a degradation and affliction of its being and a fall from its innate and imperative endeavour. This is to it a necessity of its moral nature, a truly categorical imperative, a call that in the total more complex nature of man may be dulled or suppressed or excluded by the claim of its other parts and their needs, but to the ethical mind is binding and absolute. The virtue that demands a reward for acting well and needs a penalty to keep it walking in the straight way, is no real portion, no true law of the ethical being, but rather a mixed creation, a rule of his practical reason that seeks always after utility and holds that to be right which is helpful and expedient, a rule that looks first not at the growth of the soul but at the mechanical securing of a regulated outward conduct and to secure it bribes and terrifies the vital being into acquiescence and a reluctant subordination of its own instincts and natural ventures. The virtue so created is an expediency, a social decency, a prudent limitation of egoism, a commercial substitute for the true thing ; or, at best, it is a habit of the mind and not a truth of the soul, and in the mind

a fabrication, mixed and of inferior stuff, a conventional virtue, insecure, destructible by the wear and tear of life, easily confused with other expedencies or purchasable or conquerable by them,—it is not a high and clear upbuilding, an enduring and inwardly living self-creation of the soul. Whatever its practical utility or service as a step of the transition, the mental habit of confusion and vitalistic compromise it fosters and the more questionable confusions and compromises that habit favours, have made conventional morality one of the chief of the forces that hold back human life from progressing to a true ethical order. If humanity has made any lasting and true advance, it has been not through the virtue created by reward and punishment or any of the sanctions powerful on the little vital ego, but by an insistence from the higher mind on the lower, an insistence on right for its own sake, on imperative moral values, on an absolute law and truth of ethical being and ethical conduct that must be obeyed whatever the recalcitrances of the lower mind, whatever the pains of the vital problem, whatever the external result, the inferior issue.

This higher mind holds its pure and complete sway only on a few high souls, in others it acts upon the lower and outer mind but amidst much misprision, confusion and distortion of thought and will and perverting or abating mixture ; on the mass of men governed by the lower egoistic, vital and conventional standards of conduct its influence is indirect and little. None the less it gives the clue we have to follow in order to pursue the spiral ascent of the lines of Karma. And first we observe that the just man follows the ethical law for its own sake and not for any other purpose whatsoever, is just for the sake of justice, righteous for the sake of righteousness, compassionate for the sake of compassion, true for the sake of truth alone. Harishchandra sacrificing self and wife and child and kingdom and subjects in an unswerving fidelity to the truth of the

spoken word, Shivi giving his flesh to the hawk rather than fall from his kingly duty of protection to the fugitive, the Bodhisattwa laying his body before the famished tiger, images in which sacred or epic legend has consecrated this greater kind of virtue, illuminate an elevation of the ethical will and a law of moral energy that asks for no return from man or living thing or from the gods of Karma, lays down no conditions, makes no calculation of consequence, of less or more or of the greatest good of the greatest number, admits neither the hedonistic nor the utilitarian measure, but does simply the act as the thing to be done because it is right and virtue and therefore the very law of being of the ethical man, the categorical imperative of his nature.

This kind of high absoluteness in the ethical demand is appalling to the flesh and the ego, for it admits of no comfortable indulgence and compromise, no abating reserves or conditions, no profitable compact between the egoistic life and virtue. It is offensive too to the practical reason, for it ignores the complexity of the world and of human nature and seems to savour of an extremism and exclusive exaggeration as dangerous to life as it is exalted in ideal purpose. *Fiat justitia ruat coelum*, let justice and right be done though the heavens fall, is a rule of conduct that only the ideal mind can accept with equanimity or the ideal life tolerate in practice. And even to the larger ideal mind this absoluteness becomes untrustworthy if it is an obedience not to the higher law of the soul, but to an outward moral law, a code of conduct. For then in place of a lifting enthusiasm we have the rigidity of the Pharisee, a puritan fierceness or narrowness or the life-killing tyranny of a single insufficient side of the nature. This is not yet that higher mental movement, but a straining towards it, an attempt to rise above the transitional law and the vitalistic compromise. And it brings with it an artificiality, a tension, a coercion, often a repellent auste-

city which, disregarding as it does sanity and large wisdom and the simple naturalness of the true ethical mind and the flexibilities of life, tyrannising over but not transforming it, is not the higher perfection of our nature. But still, even here there is the feeling out after a great return to the output of moral energy, an attempt well worth making, if the aim can indeed so be accomplished, to build up by the insistence on a rigid obedience to a law of moral action that which is yet non-existent or imperfectly existent in us but which alone can make the law of our conduct a thing true and living,—an ethical being with an inalienably ethical nature. No rule imposed on him from outside, whether in the name of a supposed mechanical or impersonal law or of God or prophet, can be, as such, true or right or binding on man : it becomes that only when it answers to some demand or aids some evolution of his inner being. And when that inner being is revealed, evolved, at each moment naturally active, simply and spontaneously imperative, then we get the true, the inner and intuitive Law in its light of self-knowledge, its beauty of self-fulfilment, its intimate life significance. An act of justice, truth, love, compassion, purity, sacrifice becomes then the faultless expression, the natural outflowing of our soul of justice, our soul of truth, our soul of love and compassion, our soul of purity or sacrifice. And before the greatness of its imperative mandate to the outer nature the vital being and the practical reason and surface seeking intelligence must and do bow down as before something greater than themselves, something that belongs directly to the divine and the infinite.

Meanwhile we get the clue to the higher law of Karma, of the output and returns of energy, and see it immediately and directly to be, what all law of Karma, really and ultimately, if at first covertly, is for man, a law of his spiritual evolution. The true return to the act of virtue, to the ethically right output of his energy—his reward, if you

will, and the sole recompense on which he has a right to insist,—is its return upon him in a growth of the moral strength within him, an upbuilding of his ethical being, a flowering of the soul of right, justice, love, compassion, purity, truth, strength, courage, self-giving that he seeks to be. The true return to the act of evil, to the ethically wrong output of energy—his punishment, if you will, and the sole penalty he has any need or right to fear,—is its return upon him in a retardation of the growth, a demolition of the upbuilding, an obscuration, tarnishing, impoverishing of the soul, of the pure, strong and luminous being that he is striving to be. An inner happiness he may gain by his act, the calm, peace, satisfaction of the soul fulfilled in right, or an inner calamity, the suffering, disturbance, unease and malady of its descent or failure, but he can demand from God or moral Law no other. The ethical soul,—not the counterfeit but the real,—accepts the pains and sufferings and difficulties and fierce intimidations of life, not as a punishment for its sins, but as an opportunity and trial, an opportunity for its growth, a trial of its built or native strength, and good fortune and all outer success not as a coveted reward of virtue, but as an opportunity also and an even greater more difficult trial. What to this high seeker of Right can mean the vital law of Karma or what can its gods do to him that he can fear or long for? The ethical-vitalistic explanation of the world and its meaning and measures has for such a soul, for man at this height of his evolution no significance. He has travelled beyond the jurisdiction of the Powers of the middle air, the head of his spirit's endeavour is lifted above the dull grey-white belt that is their empire.

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CHAPTER LXXIII

TOWARDS THE SUPRAMENTAL TIME VISION

All being, consciousness, knowledge moves, secretly for our present surface awareness, openly when we rise beyond it to the spiritual and supramental ranges, between two states and powers of existence, that of the timeless Infinite and that of the Infinite deploying in itself and organising all things in time. These two states are opposed to and incompatible with each other only for our mental logic with its constant embarrassed stumbling around a false conception of contradictions and a confronting of eternal opposites. In reality, as we find when we see things with a knowledge founded on the supramental identity and vision and think with the great, profound and flexible logic proper to that knowledge, the two are only coexistent and concurrent status and movement of the same truth of the Infinite. The timeless Infinite holds in itself, in its eternal truth of being, beyond this manifestation, all that it manifests in Time. Its time consciousness too is itself infinite and maintains in itself at once in a vision of totalities and of particularities, of mobile succession or moment sight and of total stabilising vision or

abiding whole sight what appears to us as the past of things, their present and their future.

The consciousness of the timeless Infinite can be brought home to us in various ways, but is most ordinarily imposed on our mentality by a reflection of it and a powerful impression or else made present to us as something above the mind, something of which it is aware, towards which it lifts, but into which it cannot enter because itself lives only in the time sense and in the succession of the moments. If our present mind untransformed by the supramental influence tries to enter into the timeless, it must either disappear and be lost in the trance of Samādhi or else, remaining awake, it feels itself diffused in an Infinite where there is perhaps a sense of supra-physical space, a vastness, a boundless extension of consciousness, but no time self, time movement or time order. And if then the mental being is still mechanically aware of things in time, it is yet unable to deal with them in its own manner, unable to establish a truth relation between the timeless and things in time and unable to act and will out of its indefinite Infinite. The action that then remains possible to the mental Purusha is the mechanical action of the instruments of the Prakriti continuing by force of old impulsion and habit or continued initiation of past energy, *prârabdha*, or else an action chaotic, unregulated, uncoordinated, a confused precipitate from an energy which has no longer a conscious centre.

The supramental consciousness on the other hand is founded upon the supreme consciousness of the timeless Infinite, but has too the secret of the deployment of the infinite Energy in time. It can either take its station in the time consciousness and keep the timeless infinite as its background of supreme and original being from which it receives all its organising knowledge, will and action, or it can, centred in its essential being, live in the timeless but live too in a manifestation in time which it feels and

sees as infinite and as the same Infinite, and can bring out, sustain and develop in the one what it holds supernally in the other. Its time consciousness therefore will be different from that of the mental being, not swept helplessly on the stream of the moments and clutching at each moment as a stay and a swiftly disappearing standpoint, but founded first on its eternal identity beyond the changes of time, secondly on a simultaneous eternity of Time in which past, present and future exist together for ever in the self-knowledge and self-power of the Eternal, thirdly, in a total view of the three times as one movement singly and indivisibly seen even in their succession of stages, periods, cycles, last—and that only in the instrumental consciousness—in the step by step evolution of the moments. It will therefore have the knowledge of the three times, *trikaldrishti*,—held of old to be a supreme sign of the seer and the Rishi,—not as an abnormal power, but as its normal way of time knowledge.

This unified and infinite time consciousness and this vision and knowledge are the possession of the supramental being in its own supreme region of light and are complete only on the highest levels of the supramental nature. But in the ascent of the human consciousness through the uplifting and transmuting evolutionary—that is to say, self-unveiling, self-developing, progressively self-perfecting—process of Yoga, we have to take account of three successive conditions all of which have to be over-passed before we are able to move on the highest levels. The first condition of our consciousness, that in which we now move, is this mind of ignorance that has arisen out of the inconscience and nescience of material Nature,—ignorant but capable of seeking for knowledge and finding it at least in a series of mental representations which may be made clues to the true truth and, more and more refined and illuminated and rendered transparent by the influence, the infiltration and the descent of the light

from above, prepare the intelligence for opening to the capacity of true knowledge. All truth is to this mind a thing it originally had not and has had to acquire or has still to acquire, a thing external to it and to be gathered by experience or by following certain ascertained methods and rules of enquiry, calculation, application of discovered law, interpretation of signs and indices. Its very knowledge implies an antecedent nescience ; it is the instrument of Avidya.

The second condition of consciousness is potential only to the human being and gained by an inner enlightening and transformation of the mind of ignorance ; it is that in which the mind seeks for its source of knowledge rather within than without and becomes to its own feeling and self-experience, by whatever means, a mind, not of original ignorance, but of self-forgotten knowledge. This mind is conscious that the knowledge of all things is hidden within it or at least somewhere in the being, but as if veiled and forgotten, and the knowledge comes to it not as a thing acquired from outside, but always secretly there and now remembered and known at once to be true, —each thing in its own place, degree, manner and measure. This is its attitude to knowledge even when the occasion of knowing is some external experience, sign or indication, because that is to it only the occasion and its reliance for the truth of the knowledge is not on the external indication or evidence but on the inner confirming witness. The true mind is the universal within us and the individual is only a projection on the surface, and therefore this second state of consciousness we have either when the individual mind goes more and more inward and is always consciously or subconsciously near and sensitive to the touches of the universal mentality in which all is contained, received, capable of being made manifest, or, still more powerfully, when we live in the consciousness of universal mind with the personal mentality only

as a projection, a marking board or a communicating switch on the surface.

The third state of consciousness is that of the mind of knowledge in which all things and all truths are perceived and experienced as already present and known and immediately available by merely turning the inner light upon it, as when one turns the eye upon things in a room already known and familiar,—though not always present to the vision because that is not attentive,—and notes them as objects of a preexistent knowledge. The difference from the second self-forgetful state of consciousness is that there is here no effort or seeking needed but simply a turning or opening of the inner light on whatever field of knowledge, and therefore it is not a recalling of things forgotten and self-hidden from the mind, but a luminous presentation of things already present, ready and available. This last condition is only possible by a partial supramentalising of the intuitive mentality and its full openness to any and every communication from the supramental ranges. This mind of knowledge is in its essentiality a power of potential omnipotence, but in its actual working on the level of mind it is limited in its range and province. The character of limitation applies to the supermind itself when it descends into the mental level and works in the lesser substance of mentality, though in its own manner and body of power and light, and it persists even in the action of the supramental reason. It is only the higher supramental Shakti acting on its own ranges whose will and knowledge work always in a boundless light or with a free capacity of illimitable extension of knowledge subject only to such limitations as are self-imposed for its own purposes and at its own will by the spirit.

The human mind developing into supermind has to pass through all these stages and in its ascent and expansion it may experience many changes and various dispositions of the powers and possibilities of its time conscious-

ness and time knowledge. At first man in the mind of ignorance can neither live in the infinite time consciousness nor command any direct and real power of the triple time knowledge. The mind of ignorance lives, not in the indivisible continuity of time, but successively in each moment. It has a vague sense of the continuity of self and of an essential continuity of experience, a sense of which the source is the deeper self within us, but as it does not live in that self, also it does not live in a true time continuity, but only uses this vague but still insistent awareness as a background, support and assurance in what would otherwise be to it a constant baseless flux of its being. In its practical action its only support other than its station in the present is the line left behind by the past and preserved in memory, the mass of impressions deposited by previous experience and, for the future, an assurance of the regularity of experience and a power of uncertain forecast founded partly upon repeated experience and well-founded inference and partly on imaginative construction and conjecture. The mind of ignorance relies on a certain foundation or element of relative or moral certainties, but for the rest a dealing with probabilities and possibilities is its chief resource.

This is because the mind in the Ignorance lives in the moment and moves from hour to hour like a traveller who sees only what is near and visible around his immediate standpoint and remembers imperfectly what he has passed through before, but all in front beyond his immediate view is the unseen and unknown of which he has yet to have experience. Therefore man in his self-ignorance moving in time exists, as the Buddhists saw, only in the succession of thoughts and sensations and of the external forms present to his thought and sense. His present momentary self is alone real to him, his past self is dead or vanishing or only preserved in memory, result and impression, his future self is entirely non-existent or only

in process of creation or preparation of birth. And the world around him is subject to the same rule of perception. Only its actual form and sum of happenings and phenomena is present and quite real to him, its past is no longer in existence or abides only in memory and record and in so much of it as has left its dead monuments or still survives into the present, the future is not yet at all in existence.

It must be noted however that if our knowledge of the present were not limited by our dependence on the physical mind and sense, this result would not be altogether inevitable. If we could be aware of all the present, all the action of physical, vital, mental energies at work in the moment, it is conceivable that we would be able to see their past too involved in them and their latent future or at least to proceed from present to past and future knowledge. And under certain conditions this might create a sense of real and ever present time continuity, a living in the behind and the front as well as the immediate, and a step farther might carry us into an ever present sense of our existence in infinite time and in our timeless self, and its manifestation in eternal time might then become real to us and also we might feel the timeless Self behind the worlds and the reality of his eternal world manifestation. In any case the possibility of another kind of time consciousness than we have at present and of a triple time knowledge rests upon the possibility of developing another consciousness than that proper to the physical mind and sense and breaking our imprisonment in the moment and in the mind of ignorance with its limitation to sensation, memory, inference and conjecture.

Actually man is not content solely with living in the present, though it is that he does with the most pressing vividness and insistence : he is moved to look before and after, to know as much as he can of the past and try to penetrate as far as he can, however obscurely, into the

future. And he has certain aids towards this endeavour of which some depend on his surface mind, while others open to intimations from another subliminal or super-conscious self which has a greater, subtler and more certain knowledge. His first aid is that of the reason proceeding forward from cause to effect and backward from effect to cause, discovering the law of energies and their assured mechanic process, assuming the perpetual sameness of the movements of Nature, fixing her time measures and thus calculating on the basis of a science of general lines and assured results the past and the future. A certain measure of limited but sufficiently striking success has been gained by this method in the province of physical Nature and it might seem that the same process might eventually be applied to the movements of mind and life and that at any rate this alone is man's one reliable means in any field of looking with precision back and forwards. But as a matter of fact the happenings of vital and still more of mental nature escape to a very great degree the means of inference and calculation from assured law that apply in the field of physical knowledge : it can apply there only to a limited range of regularised happenings and phenomena and for the rest leaves us where we were amid a mixed mass of relative certainties, uncertain probabilities and incalculable possibilities.

This is because mind and life bring in a great subtlety and intricacy of movement, each realised movement carries in it a complex of forces, and even if we could disengage all these, all, that is to say, that are simply actualised and on or near the surface, we should still be baffled by all the rest that is obscure or latent,—concealed and yet potent contributory causes, hidden motion and motive force, undeployed possibilities, uncalculated and incalculable chances of variation. It ceases to be practicable here for our limited intelligence to calculate accurately and with certitude as in the physical field from precise

cause to precise effect, that is to say, from a given apparent set of existing conditions to an inevitable resultant of subsequent or a necessary precedence of antecedent conditions. It is for this reason that the predictions and provisions of the human intelligence are constantly baffled and contradicted by the event, even when largest in their view of the data and most careful in their survey of possible consequence. Life and mind are a constant flux of possibles intervening between spirit and matter and at each step bring in, if not an infinite, at least an indefinite of possibles, and this would be enough to make all logical calculation uncertain and relative. But in addition there reigns behind them a supreme factor incalculable by human mind, the will of the soul and secret spirit, the first indefinitely variable, fluid and elusive, the second infinite and inscrutably imperative, bound, if at all, only by itself and the Will in the Infinite. It is therefore only by going back from the surface physical mind to the psychic and spiritual consciousness that a vision and knowledge of the triple time, a transcendence of our limitation to the standpoint and view range of the moment, can be wholly possible.

Meanwhile there are certain doors opening from the inner on to the outer consciousness which make an occasional but insufficient power of direct retro-vision of the past, circumvision of the present, prevision of the future even in the physical mind at least potentially feasible. First, there are certain movements of the mind sense and the vital consciousness that are of this character—of which one kind, that which has most struck our perceptions, has been called presentiment. These movements are instinctive perceptions, obscure intuitions of the sense mind and the vital being, and like all that is instinctive in man have been suppressed, rendered rare or discredited as unreliable by the engrossing activity of the mental intelligence. If allowed a free scope, these could develop and supply

data not available to the ordinary reason and the senses. But still they would not be of themselves perfectly useful or reliable indices unless their obscurity were enlightened by an interpretation and guidance which the ordinary intelligence cannot give, but a higher intuition could provide. Intuition, then, is the second and more important possible means available to us, and actually intuition can and does sometimes give us in this difficult field an occasional light and guidance. But acting in our present mentality it is subject to the disadvantage that it is uncertain in operation, imperfect in its functioning, obscured by false imitative movements of the imagination and fallible mental judgment and continually seized on and alloyed and distorted by the normal action of mind with its constant liability to error. The formation of an organised intuitive mentality purified from these deficiencies would be needed to enlarge and assure this possibility of the functioning of a higher luminous intelligence.

Man, confronted by this incapacity of the intelligence and yet avid of the knowledge of the future, has fallen back on other and external means, omens, sortileges, dreams, astrology and many other alleged data for a past and future knowledge that have been in less sceptical times formulated as veridical sciences. Challenged and discredited by the sceptical reason these still persist in attracting our minds and hold their own, supported by desire and credulity and superstition, but also by the frequent though imperfect evidence we get of a certain measure of truth in their pretensions. A higher psychical knowledge shows us that in fact the world is full of many systems of correspondences and indices and that these things, however much misused by the human intelligence, can in their place and under right conditions give us real data of a supraphysical knowledge. It is evident, however, that it is only an intuitive knowledge that can discover and formulate them,—as it was in fact the psychical and intuitive mind that ori-

ginally formulated these ways of veridical knowledge,—and it will be found in practice that only an intuitive knowledge, not the mere use either of a traditional or a haphazard interpretation or of mechanical rule and formula, can ensure a right employment of these indices. Otherwise, handled by the surface intelligence, they are liable to be converted into a thick jungle of error.

The true and direct knowledge or vision of past, present and future begins with the opening of the psychical consciousness and the psychical faculties. The psychical consciousness is that of what is now often called the subliminal self, the subtle or dream self of Indian psychology, and its range of potential knowledge, almost infinite as has been pointed out in the last chapter, includes a very large power and many forms of insight into both the possibilities and the definite actualities of past, present and future. Its first faculty, that which most readily attracts attention, is its power of seeing by the psychical sense images of all things in time and space. As exercised by clairvoyants, mediums and others this is often, and indeed usually, a specialised faculty limited though often precise and accurate in action, and implies no development of the inner soul or the spiritual being or the higher intelligence. It is a door opened by chance or by an innate gift or by some kind of pressure between the waking and the subliminal mind and admitting only to the surface or the outskirts of the latter. All things in a certain power and action of the secret universal mind are represented by images—not only visual but, if one may use the phrase, auditory and other images,—and a certain development of the subtle or psychical senses makes it possible,—if there is no interference of the constructing mind and its imaginations, if, that is to say, artificial or falsifying mental images do not intervene, if the psychical sense is free, sincere and passive,—to receive these representations or transcriptions with a perfect accuracy.

and not so much predict as see in its correct images the present beyond the range of the physical sense, the past and the future. The accuracy of this kind of seeing depends on its being confined to a statement of the thing seen and the attempt to infer, interpret or otherwise 'go beyond the visual knowledge may lead to much error unless there is at the same time a strong psychical intuition fine, subtle and pure or a high development of the luminous intuitive intelligence.

A completer opening of the psychical consciousness leads us far beyond this faculty of vision by images and admits us not indeed to a new time consciousness, but to many ways of the triple time knowledge. The subliminal or psychic self can bring back or project itself into past states of consciousness and experience and anticipate or even, though this is less common, strongly project itself into future states of consciousness and experience. It does this by a temporary entering into or identification of its being or its power of experiencing knowledge with either permanences or representations of the past and the future that are maintained in an eternal time consciousness behind our mentality or thrown up by the eternity of supermind into an indivisible continuity of time vision. Or it may receive the impress of these things and construct a transcriptive experience of them in the subtle ether of psychical being. Or it may call up the past from the subconscious memory where it is always latent and give it in itself a living form and a kind of renewed memorative existence, and equally it may call up from the depths of latency, where it is already shaped in the being, and similarly form to itself and experience the future. It may by a kind of psychical thought vision or soul intuition—not the same thing as the subtler and less concrete thought vision of the luminous intuitive intelligence—foresee or foreknow the future or flash this soul intuition into the past that has gone behind the veil and recover it for pre-

sent knowledge. It can develop a symbolic seeing which conveys the past and the future through a vision of the powers and significances that belong to supraphysical planes but are powerful for creation in the material universe. It can feel the intention of the Divine, the mind of the gods, all things and their signs and indices that descend upon the soul and determine the complex movement of forces. It can feel too the movement of forces that represent or respond to the pressure—as it can perceive the presence and the action—of the beings of the mental, vital and other worlds who concern themselves with our lives. It can gather on all hands all kinds of indications of happenings in past, present and future time. It can receive before its sight the etheric writing, *âkâsha lipi*, that keeps the record of all things past, transcribes all that is in process in the present, writes out the future.

All these and a multitude of other powers are concealed in our subliminal being and with the waking of the psychical consciousness can be brought to the surface. The knowledge of our past lives,—whether of past soul states or personalities or scenes, occurrences, relations with others,—of the past lives of others, of the past of the world, of the future, of present things that are beyond the range of our physical senses or the reach of any means of knowledge open to the surface intelligence, the intuition and impressions not only of physical things, but of the working of a past and present and future mind and life and soul in ourselves and others, the knowledge not only of this world but of other worlds or planes of consciousness and their manifestations in time and of their intervention and workings and effects on the earth and its embodied souls and their destinies, lies open to our psychical being, because it is close to the intimations of the universal, not engrossed only or mainly with the immediate and not shut up into the narrow circle of the purely personal and physical experience.

At the same time these powers are subject to this disadvantage that they are not by any means free from liability to confusion and error, and especially the lower ranges and more outer workings of the psychical consciousness are subject to dangerous influences, strong illusions, misleading, perverting and distorting suggestions and images. A purified mind and heart and a strong and fine psychical intuition may do much to protect from perversion and error, but even the most highly developed psychical consciousness cannot be absolutely safe unless the psychical is illumined and uplifted by a higher force than itself and touched and strengthened by the luminous intuitive mind and that again raised towards the supramental energy of the spirit. The psychical consciousness does not derive its time knowledge from a direct living in the indivisible continuity of the spirit and it has not to guide it a perfect intuitive discrimination or the absolute light of the higher truth consciousness. It receives its time perceptions, like the mind, only in part and detail, is open to all kinds of suggestions, and as its consequent range of truth is wider, more manifold too are its sources of error. And it is not only that which was but that which might have been or tried and failed to be that comes to it out of the past, not only that which is but that which may be or wishes to be that crowds on it from the present and not only things to be but suggestions, intuitions, visions and images of many kinds of possibility that visit it from the future. And always too there is the possibility of mental constructions and mental images interfering with the true truth of things in the presentations of the psychical experience.

The coming of the intimations of the subliminal self to the surface and the activity of the psychical consciousness tend to turn the mind of ignorance, with which we begin, increasingly though not perfectly into a mind of self-forgetful knowledge constantly illuminated with intimations and upsurgings from the inner being, *antarâtman*,

rays from the still concealed awareness of its whole self and infinite contents and from the awareness—representing itself here as a sort of memory, a recalling or a bringing out—of an inherent and permanent but hidden knowledge of past, present and future that is always carried within itself by the eternal spirit. But embodied as we are and founded on the physical consciousness, the mind of ignorance still persists as a conditioning environment, an intervening power and limiting habitual force obstructing and mixing with the new formation or, even in moments of large illumination, at once a boundary wall and a strong substratum, and it imposes its incapacities and errors. And to remedy this persistence the first necessity would seem to be the development of the power of a luminous intuitive intelligence seeing the truth of time and its happenings as well as all other truth by intuitive thought and sense and vision and detecting and extruding by its native light of discernment the intrusions of misprision and error.

All intuitive knowledge comes more or less directly from the light of the self-aware spirit entering into the mind, the spirit concealed behind mind and conscious of all in itself and in all its selves, omniscient and capable of illumining the ignorant or the self-forgetful mind whether by rare or constant flashes or by a steady instreaming light, out of its omniscience. This all includes all that was, is or will be in time and this omniscience is not limited, impeded or baffled by our mental division of the three times and the idea and experience of a dead and no longer existent and ill-remembered or forgotten past and a not yet existent and therefore unknowable future which is so imperative for the mind in the ignorance. Accordingly the growth of the intuitive mind can bring with it the capacity of a time knowledge which comes to it not from outside indices, but from within the universal soul of things, its eternal memory of the past, its unlimited

holding of things present and its prevision or, as it has been paradoxically but suggestively called, its memory of the future. But this capacity works at first sporadically and uncertainly and not in an organised manner. As the force of intuitive knowledge grows, it becomes more possible to command the use of the capacity and to regularise to a certain degree its functioning and various movements. An acquired power can be established of commanding the materials and the main or the detail knowledge of things in the triple time, but this usually forms itself as a special or abnormal power and the normal action of the mentality or a large part of it remains still that of the mind of ignorance. This is obviously an imperfection and limitation and it is only when the power takes its place as a normal and natural action of the wholly intuitivised mind that there can be said to be a perfection of the capacity of the triple time knowledge so far as that is possible in the mental being.

It is by the progressive extrusion of the ordinary action of the intelligence, the acquiring of a complete and total reliance on the intuitive self and a consequent intuitivising of all the parts of the mental being that the mind of ignorance can be, more successfully, if not as yet wholly, replaced by the mind of self-contained knowledge. But,—and especially for this kind of knowledge,—what is needed is the cessation of mental constructions built on the foundation of the mind of ignorance. The difference between the ordinary mind and the intuitive is that the former, seeking in the darkness or at most by its own unsteady torchlight, first, sees things only as they are presented in that light and, secondly, where it does not know, constructs by imagination, by uncertain inference, by others of its aids and makeshifts things which it readily takes for truth, shadow projections, cloud edifices, unreal prolongations, deceptive anticipations, possibilities and probabilities which do duty for certitudes. The intuitive mind

constructs nothing in this artificial fashion, but makes itself a receiver of the light and allows the truth to manifest in it and organise its own constructions. But so long as there is a mixed action and the mental constructions and imaginations are allowed to operate, this passivity of the intuitive mind to the higher light, the truth light, cannot be complete or securely dominate and there cannot therefore be a firm organisation of the triple time knowledge. It is because of this obstruction and mixture that that power of time vision, of back-sight and around-sight and foresight, which sometimes marks the illuminated mind, is not only an abnormal power among others rather than part of the very texture of the mental action, but also occasional, very partial and marred often by an undetected intermixture or a self-substituting intervention of error.

The mental constructions that interfere are mainly of two kinds, and the first and most powerfully distorting are those which proceed from the stresses of the will claiming to see and determine, interfering with knowledge and not allowing the intuition to be passive to the truth light and its impartial and pure channel. The personal will, whether taking the shape of the emotions and the heart's wishes or of vital desires or of strong dynamic volitions or the wilful preferences of the intelligence, is an evident source of distortion when these try, as they usually do try with success, to impose themselves on the knowledge and make us take what we desire or will for the thing that was, is or must be. For either they prevent the true knowledge from acting or if it at all presents itself, they seize upon it, twist it out of shape and make the resultant deformation a justifying basis for a mass of will-created falsehood. The personal will must either be put aside or else its suggestions must be kept in their place until a supreme reference has been made to the higher impersonal light and then must be sanctioned or rejected according to the truth that comes from deeper

within than the mind or from higher above. But even if the personal will is held in abeyance and the mind passive for reception, it may be assailed and imposed on by suggestions from all sorts of forces and possibilities that strive in the world for realisation and come representing the things cast up by them on the stream of their will-to-be as the truth of past, present or future. And if the mind lends itself to these impostor suggestions, accepts their self-valuations, does not either put them aside or refer them to the truth light, the same result of prevention or distortion of the truth is inevitable. There is a possibility of the will element being entirely excluded and the mind being made a silent and passive register of a higher luminous knowledge, and in that case a much more accurate reception of time intuitions becomes possible. The integrality of the being demands however a will action and not only an inactive knowing, and therefore the larger and more perfect remedy is to replace progressively the personal by a universalised will which insists on nothing that is not securely felt by it to be an intuition, inspiration or revelation of what must be from that higher light in which will is one with knowledge.

The second kind of mental construction belongs to the very nature of our mind and intelligence and its dealing with things in time. All is seen here by mind as a sum of realised actualities with their antecedents and natural consequences, an indeterminate of possibilities and, conceivably, although of this it is not certain, a determining something behind, a will, fate or Power, which rejects some and sanctions or compels others out of many possibles. Its constructions therefore are made partly of inferences from the actual, both past and present, partly of a volitional or an imaginative and conjectural selection and combining of possibilities and partly of a decisive reasoning or preferential judgment or insistent creative will-intelligence that tries to fix among the mass of actuals and pos-

sibles the definitive truth it is labouring to discover or determine. All this which is indispensable to our thought and action in mind, has to be excluded or transformed before the intuitive knowledge can have a chance of organising itself on a sound basis. A transformation is possible because the intuitive mind has to do the same work and cover the same field, but with a different handling of the materials and another light upon their significance. An exclusion is possible because all is really contained in the truth consciousness above and a silencing of the mind of ignorance and a pregnant receptivity is not beyond our compass in which the intuitions descending from the truth-consciousness can be received with a subtle or strong exactitude and all the materials of the knowledge seen in their right place and true proportion. As a matter of practice it will be found that both methods are used alternatively or together to effect the transition from the one kind of mentality to the other.

The intuitive mind dealing with the triple time movement has to see rightly in thought sense and vision three things, actualities, possibles and imperatives. There is first a primary intuitive action developed which sees principally the stream of successive actualities in time, even as the ordinary mind, but with an immediate directness of truth and spontaneous accuracy of which the ordinary mind is not capable. It sees them first by a perception, a thought action, a thought sense, a thought vision, which at once detects the forces at work on persons and things, the thoughts, intentions, impulsions, energies, influences in and around them, those already formulated in them and those in process of formation, those too that are coming or about to come into or upon them from the environment or from secret sources invisible to the normal mind, distinguishes by a rapid intuitive analysis free from seeking or labour or by a synthetic total view the complex of these forces, discerns the effective from the ineffective or

partly effective and sees too the result that is to emerge. This is the integral process of the intuitive vision of actualities, but there are others that are less complete in their character. For there may be developed a power of seeing the result without any previous or simultaneous perception of the forces at work or the latter may be seen only afterwards and the result alone leap at once and first into the knowledge. On the other hand there may be a partial or complete perception of the complex of forces, but an incertitude of the definitive result or only a slowly arriving or relative certitude. These are stages in the development of the capacity for a total and unified vision of actualities.

This kind of intuitive knowledge is not an entirely perfect instrument of time knowledge. It moves normally in the stream of the present and sees rightly from moment to moment only the present, the immediate past and the immediate future. It may, it is true, project itself backward and reconstruct correctly by the same power and process a past action or project itself forward and reconstruct correctly something in the more distant future. But this is for the normal power of the thought vision a more rare and difficult effort and usually it needs for a freer use of this self-projection the aid and support of the psychical seeing. Moreover it can see only what will arrive in the undisturbed process of the actualities and its vision no longer applies if some unforeseen rush of forces or intervening power comes down from regions of a larger potentiality altering the complex of conditions, and this is a thing that constantly happens in the action of forces in the time movement. It may help itself by the reception of inspirations that illumine to it these potentialities and of imperative revelations that indicate what is decisive in them and its sequences and by these two powers correct the limitations of the intuitive mind of actuality. But the capacity of this first intuitive action to deal with these

greater sources of vision is never quite perfect, as must always be the case with an inferior power in its treatment of the materials given to it from a greater consciousness. A considerable limitation of vision by its stress on the stream of immediate actualities must be always its character.

It is possible however to develop a mind of luminous inspiration which will be more at home among the greater potentialities of the time movement, see more easily distant things and at the same time take up into itself, into its more brilliant, wide and powerful light, the intuitive knowledge of actualities. This inspired mind will see things in the light of the world's larger potentialities and note the stream of actuality as a selection and result from the mass of forceful possibles. It will be liable, however, if it is not attended with a sufficient revelatory knowledge of imperatives, to a hesitation or suspension of determining view as between various potential lines of the movement or even to a movement away from the line of eventual actuality and following another not yet applicable sequence. The aid of imperative revelations from above will help to diminish this limitation, but here again there will be the difficulty of an inferior power dealing with the materials given to it from the treasury of a higher light and force. But it is possible to develop too a mind of luminous revelation which taking into itself the two inferior movements sees what is determined behind the play of potentialities and actualities and observes these latter as its means of deploying its imperative decisions. An intuitive mind thus constituted and aided by an active psychic consciousness may be in command of a very remarkable power of time knowledge.

At the same time it will be found that it is still a limited instrument. In the first place it will represent a superior knowledge working in the stuff of mind, cast into mental forms and still subject to mental conditions and

limitations. It will always lean chiefly on the succession of present moments as a foundation for its steps and successions of knowledge, however far it may range backward or forward,—it will move in the stream of Time even in its higher revelatory action and not see the movement from above or in the stabilities of eternal time with their large ranges of vision, and therefore it will always be bound to a secondary and limited action and to a certain dilution, qualification and relativity in its activities. Moreover, its knowing will be not a possession in itself but a reception of knowledge. It will at most create in place of the mind of ignorance a mind of self-forgetful knowledge constantly reminded and illumined from a latent self-awareness and all-awareness. The range, the extent, the normal lines of action of the knowledge will vary according to the development, but it can never be free from very strong limitations. And this limitation will give a tendency to the still environing or subconsciously subsisting mind of ignorance to reassert itself, to rush in or up, acting where the intuitive knowledge refuses or is unable to act and bringing in with it again its confusion and mixture and error. The only security will be a refusal to attempt to know or at least a suspension of the effort of knowledge until or unless the higher light descends and extends its action. This self-restraint is difficult to mind and, too contentedly exercised, may limit the growth of the seeker. If on the other hand the mind of ignorance is allowed again to emerge and seek in its own stumbling imperfect force, there may be a constant oscillation between the two states or a mixed action of the two powers in place of a definite though relative perfection.

The issue out of this dilemma is to a greater perfection towards which the formation of the intuitive, inspired and revelatory mind is only a preparatory stage, and that comes by a constant instreaming and descent of more and more of the supramental light and energy into the

whole mental being and a constant raising of the intuition and its powers towards their source in the open glories of the supramental nature. There is then a double action of the intuitive mind aware of, open to and referring its knowledge constantly to the light above it for support and confirmation and of that light itself creating a highest mind of knowledge,—really the supramental action itself in a more and more transformed stuff of mind and a less and less insistent subjection to mental conditions. There is thus formed a lesser supramental action, a mind of knowledge tending always to change into the true supermind of knowledge. The mind of ignorance is more and more definitely excluded, its place taken by the mind of self-forgetful knowledge illumined by the intuition, and the intuition itself more perfectly organised becomes capable of answering to a larger and larger call upon it. The increasing mind of knowledge acts as an intermediary power and, as it forms itself, it works upon the other, transforms or replaces it and compels the farther change which effects the transition from mind to supermind. It is here that a change begins to take place in the time consciousness and time-knowledge which finds its base and complete reality and significance only on the supramental levels. It is therefore in relation to the truth of supermind that its workings can be more effectively elucidated : for the mind of knowledge is only a projection and a last step in the ascent towards the supramental nature.

The Eternal Wisdom

BOOK III

THE UNION OF ALL IN THE ONE IN ALL

VI

SOLIDARITY

- 1 Whatever is not of use to the swarm, is not of use to the bee.
- 2 The duty of man is to be useful to men : to a great number if he can, if not, to a small number, otherwise to his neighbours, otherwise to himself : in making himself useful to himself, he works for others. As the vicious man injures not only himself but also those to whom he might have been useful if he had been virtuous, likewise in labouring for oneself one labours also for others, since there is formed a man who can be of use to them.
- 3 The most perfect man is the one who is most useful to others.
- 4 The just holds his own suffering for a gain when it can increase the happiness of others.
- 5 If you act towards your like as a true brother, you do charity to yourselves.
- 6 Look not every man on his own things, but every man also on the things of others.

- 7 As every man hath received the gift, even so minister the same one to another.
- 8 Aid each other in practising that which is good, but aid not each other in evil and injustice.
- 9 Let us help each other as friends that we may put a term to suffering.
- 10 Let us think that we are born for the common good.
- 11 Let us be one even with those who do not wish to
- 12 be one with us.—For all are called to cooperate in the great work of progress.



- 13 Thou who hast been set in thy station of man to
- 14 aid by all means the common interest... —Tire not being useful to thyself by being useful to others.
- 15 Think not that when the sins of thy gross form are overcome, thy duty is over to nature and to other men.
- 16 There is no malady that can prevent the doing of thy duty. If thou canst not serve men by thy works, serve them by thy example of love and patience.
- 17 Be not ashamed to be helped : thy end is to accomplish that which is incumbent on thee, like a soldier in the assault.
- 18 Never get done by others what thou canst thyself do.
- 19 Recoil from the sun into the shadow that there may be more place for others.
- 20 That it may be easy for thee to live with every man, think of what unites thee to him and not of what separates.

1) Marcus Aurelius.—2) Seneca.—3) Koran.—4) Jatakamala.—5) Antoine the Healer.—6) Philippians II. 4.—7) I Peter IV. 10
8) Koran.—9) Fo-shu-hing-tsan-king.—10) Seneca.—11) Bossuet.
12) Antoine the Healer.—13) Marcus Aurelius.—14) id.—15) Book of Golden Precepts.—16) Tolstoy.—17) Marcus Aurelius.—18) Tolstoy.—19) Book of Golden Precepts.—20) Tolstoy.

- 21 As thou thyself art a complement of the organism of the city, let thy action likewise be a complement of the life of the city. If each of thy actions has not a relation direct or remote to the common end, it breaks the social life, it no longer allows it to be one, it is factious like the citizen who amid the people separates himself as much as it is in him from the common accord.
- 22 If thou hast seen an amputated hand or foot or a severed head lying separated from the rest of the body, even such he makes himself, as far as it is in him, who isolates himself from the All and acts against the common good.
- 23 What then is the duty of the citizen? Never to consider his particular interest, never to calculate as if he were an isolated individual.
- 24 An offcast from the city is he who tears his soul away from the soul of reasoning beings, which is one.
- 25 A branch detached from the contiguous branch must needs be detached from the whole tree: even so man separated even from a single man is detached from the whole society.
- 26 Have I done something for society? Then I have worked for myself, to my own advantage. Let this truth be present to thy mind and labour without ceasing.
- 27 We shall labour to our last sigh, we shall never cease from contributing to the common good, serving every individual, helping even our enemies, exercising our talents and our industry. We know not an age destined to repose and, like the heroes of whom Virgil tells, our hair grows white under the helmet.

CONCORD

1 The superior man lives in peace with all men with-
 out acting absolutely like them. The vulgar man acts
 absolutely like them without being in accord with
 them.

2 An apostle of the truth should have no contest with
 3 any in the world. — The beginning of strife is as
 4 when one letteth out water ; therefore leave off con-
 tention before it be meddled with. — The disciple
 lives as a reconciler of those that are divided, unit-
 ing more closely those that are friends, establishing
 peace, preparing peace, rich in peace, pronouncing
 5 always words of peace.—What is there more pre-
 cious than a sage ? He sets peace between all men.

6 But what a force is that of the sage who can live
 at peace with men without having the mobility of
 water and remain in the midst of them firm and in-
 corruptible !



7 Every kingdom divided against itself is brought to
 desolation and every city or house divided against
 itself shall not stand.

8 Now I beseech you, brethren, that there be no
 divisions among you, but that ye be perfectly joined
 together in the same mind and in the same judgment.

9 Have a care that ye sow not among men the seeds
 of discord.

10 Let us therefore follow after the things which

1) Confucius.—2) Samyutta Nikaya.—3) Proverbs XVII. 14.—
 4) Metta Sutta.—5) Tzu-king.—6) Confucius.—7) Matthew XII. 25.
 —8) 1 Corinthians I. 10.—9) Baha-ullah.—10) Romans XIV. 19.

make for peace and the things wherewith one may edify another.

11 Follow peace with all men.

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12 Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way, first be reconciled to thy brother and then come and offer thy gift.

11) Hebrews XII. 14. — 12) Matthew V. 23.

RESPECT

1 The sins that we do against men come because each one does not respect the Divine Spirit in his like.

2 Respect man as a spiritual being in whom dwells the divine Spirit.

3 Courtesy is the most precious of jewels. The beauty that is not perfected by courtesy is like a garden without a flower.

4 Let the superior man bear himself in the commerce of men with an always dignified deference, regarding all men that dwell in the world as his own brothers.

5 Practising wisdom, men have respect one for another.

1) Tolstoy.—2) id.—3) Buddhacharita.—4) Confucius.—5) Lao Tse.

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- 6 Let us respect men, and not only men of worth, but the public in general.
 - 7 Show not respect in especial to those that are esteemed great and high in place, but treat with a like respect those that are judged to be small and at
 - 8 the bottom of the social ladder.—Above all, respect thyself.
 - 9 If you observe in all your acts the respect of yourself and of others, then shall you not be despised of any.
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A Defence of Indian Culture

XXIII.

A right knowledge of the facts and a right understanding of the character and principle of the Indian socio-political system disposes at once of the contention of occidental critics that the Indian mind, even if remarkable in metaphysics, religion, art and literature, was inapt for the organisation of life, inferior in the works of the practical intelligence and, especially, that it was sterile in political experiment and its record empty of sound political construction, thinking and action. On the contrary Indian civilisation evolved an admirable political system, built solidly and with an enduring soundness, combined with a remarkable skill the monarchical, democratic and other principles and tendencies to which the mind of man has leaned in its efforts of civic construction and escaped at the same time the excess of the mechanising turn which is the defect of the modern European State. I shall consider afterwards the objections that can be made to it from the evolutionary standpoint of the West and its idea of progress.

But there is another side of politics on which it may be said that the Indian political mind has registered nothing but failure. The organisation it developed may have been admirable for stability and effective administration and the securing of communal order and liberties and the

wellbeing of the people under ancient conditions, but even if its many peoples were each of them separately self-governed, well governed and prosperous and the country at large assured in the steady functioning of a highly developed civilisation and culture, yet that organisation failed to serve for the national and political unification of India and failed in the end to secure it against foreign invasion, the disruption of its institutions and an agelong servitude. The political system of a society has to be judged no doubt first and foremost by the stability, prosperity, internal freedom and order it ensures to the people, but also it must be judged by the security it erects against other States, its unity and power of defence and aggression against external rivals and enemies. It is not perhaps altogether to the credit of humanity that it should be so and a nation or people that is inferior in this kind of political strength, as were the ancient Greeks and mediaeval Italians, may be spiritually and culturally far superior to its conquerors and may well have contributed more to a true human progress than successful military States, aggressive communities, predatory empires. But the life of man is still predominatingly vital and moved therefore by the tendencies of expansion, possession, aggression, mutual struggle for absorption and dominant survival which are the first law of life, and a collective mind and consciousness that gives a constant proof of incapacity for aggression and defence and does not organise the centralised and efficient unity necessary to its own safety, is clearly one that in the political field falls far short of the first order. India has never been nationally and politically one. India was for close on a thousand years swept by barbaric invasions and for almost another thousand years in servitude to successive foreign masters. It is clear therefore that judgment of political incapacity must be passed against the Indian people.

Here again the first necessity is to get rid of exagge-

rations, to form a clear idea of the actual facts and their significance and understand the tendencies and principles involved in the problem that admittedly throughout the long history of India escaped a right solution. And first if the greatness of a people and a civilisation is to be reckoned by its military aggressiveness, its scale of foreign conquest, its success in warfare against other nations and the triumph of its organised acquisitive and predatory instincts, its irresistible push towards annexation and exploitation, it must be confessed that India ranks perhaps the lowest in the list of the world's great peoples. At no time does India seem to have been moved towards an aggressive military and political expansion beyond her own borders ; no epic of world dominion, no great tale of far-borne invasion or expanding colonial empire has ever been written in the tale of Indian achievement. The sole great endeavour of expansion, of conquest, of invasion she attempted was the expansion of her culture, the invasion and conquest of the eastern world by the Buddhistic idea and the penetration of her spirituality, art and thought-forces. And this was an invasion of peace and not of war, for to spread a spiritual civilisation by force and physical conquest, the vaunt or the excuse of modern imperialism, would have been uncongenial to the ancient cast of her mind and temperament and the idea underlying her Dharma. A series of colonising expeditions carried indeed Indian blood and Indian culture to the islands of the archipelago, but the ships that set out from both the eastern and western coast were not fleets of invaders missioned to annex those outlying countries to an Indian empire but of exiles or adventurers carrying with them to yet uncultured peoples Indian religion, architecture, art, poetry, thought, life, manners. The idea of empire and even of world-empire was not absent from the Indian mind, but its world was the Indian world and the object the founding of the imperial unity of its peoples.

This idea, the sense of this necessity, a constant urge towards its realisation is evident throughout the whole course of Indian history from earlier Vedic times through the heroic period represented by the traditions of the Ramayana and Mahabharata and the effort of the imperial Mauryas and Guptas to the Mogul unification and the last ambition of the Peshwas, until there came the final failure and the levelling of all the conflicting forces under a foreign yoke, a uniform subjection in place of the free unity of a free people. The question then is whether the tardiness, the difficulty, the fluctuating movements of the process and the collapse of the long effort were due to a fundamental incapacity in the civilisation or in the political consciousness and ability of the people or to other forces. A great deal has been said and written about the inability of Indians to unite, the want of a common patriotism—now only being created, it is said, by the influence of Western culture—and the divisions imposed by religion and caste. Admitting even in their full degree the force of these strictures,—all of them are not altogether true or rightly stated or vitally applicable to the matter,—they are only symptoms and we have still to seek for the deeper causes.

The reply made for the defence is usually that India is practically a continent almost as large as Europe containing a great number of peoples and the difficulties of the problem have been as great or at least almost as considerable. And if then it is no proof of the insufficiency of Western civilisation or of the political incapacity of the European peoples that the idea of European unity should still remain an ineffective phantasm on the ideal plane and to this day impossible to realise in practice, it is not just to apply a different system of values to the much more clear ideal of unity or at least of unification, the persistent attempt at its realisation and the frequent near approach to success that marked the history of the Indian peoples.

There is some force in the contention, but it is not in the form entirely apposite, for the analogy is far from perfect and the conditions were not quite of the same order. The peoples of Europe are nations very sharply divided from each other in their collective personality, and their spiritual unity in the Christian religion or even their cultural unity in a common European civilisation, never so real and complete as the ancient spiritual and cultural unity of India, was also not the very centre of their life, not its basis or firm ground of existence, not its supporting earth but only its general air or circumambient atmosphere. Their base of existence lay in the political and economic life which was strongly separate in each country, and it was the very strength of the political consciousness in the western mind that kept Europe a mass of divided and constantly warring nations. It is only the increasing community of political movements and the now total economic interdependence of the whole of Europe that has at last created not any unity, but a nascent and still ineffectual League of Nations struggling vainly to apply the mentality born of an agelong separatism to the common interests of the European peoples. But in India at a very early time the spiritual and cultural unity was made complete and became the very stuff of the life of all this great surge of humanity between the Himalayas and the two seas. The peoples of ancient India were never so much distinct nations sharply divided from each other by a separate political and economic life as sub-peoples of a great spiritual and cultural nation itself firmly separated, physically, from other countries by the seas and the mountains and from other nations by its strong sense of difference, its peculiar common religion and culture. The creation of a political unity, however vast the area and however many the practical difficulties, ought therefore to have been effected more easily than could possibly be the unity of Europe. The causes of the failure must be sought deeper down and we shall find that it lay in a dissidence

between the manner in which the problem was or ought to have been envisaged and the actual turn given to the endeavour and a contradiction in the latter of the peculiar mentality of the people.

• The whole basis of the Indian mind is its spiritual and inward turn, its propensity to seek the things of the spirit and the inner being first and foremost and to look at all else as secondary, dependent, to be handled and determined in the light of the higher knowledge and as an expression, a preliminary, field or aid or at least a pendent to the deeper spiritual aim,—a tendency therefore to create whatever it had to create first on the inner plane and afterwards in its other aspects. This mentality and this consequent tendency to create from within outwards being given, it was inevitable that the unity India first created for herself should be the spiritual and cultural oneness. It could not be, to begin with, a political unification effected by an external rule centralised, imposed or constructed, as was done in Rome or ancient Persia, by a conquering kingdom or the genius of a military and organising people. It cannot, I think, justly be said that this was a mistake or a proof of the unpractical turn of the Indian mind and that the single political body should have been created first and afterwards the spiritual unity could have securely grown up in the vast body of an Indian national empire. The problem that presented itself at the beginning was that of a huge area containing more than a hundred kingdoms, clans, peoples, tribes, races, in this respect another Greece, but a Greece on an enormous scale, almost as large as modern Europe. As in Greece a cultural Hellenic unity was necessary to create a fundamental feeling of oneness, here too and much more imperatively a conscious spiritual and cultural unity of all these peoples was the first, the indispensable condition without which no enduring unity could be possible. The instinct of the Indian mind and of its great Rishis and

founders of its culture was sound in this matter. And even if we suppose that an outward imperial unity like that of the Roman world could have been founded among the peoples of early India by military and political means, we must not forget that the Roman unity did not endure, that even the unity of ancient Italy founded by the Roman conquest and organisation did not endure, and it is not likely that a similar attempt in the vast reaches of India without the previous spiritual and cultural basis would have been of an enduring character. It cannot be said either, even if the emphasis on spiritual and cultural unity be pronounced to have been too engrossing or excessive and the insistence on political and external unity too feeble, that the effect of this precedence has been merely disastrous and without any advantage. It is due to this original peculiarity, to this indelible spiritual stamp, to this underlying oneness amidst all diversities that if India is not yet a single organised political nation, she still survives and is still India.

After all the spiritual and cultural is the only enduring unity and it is by a persistent mind and spirit much more than by an enduring physical body and outward organisation that the soul of a people survives. This is a truth the positive western mind may be unwilling to understand or concede, and yet its proofs are written across the whole story of the ages. The ancient nations, contemporaries of India, and many younger born than she are dead and only their monuments left behind them. Greece and Egypt exist only on the map and in name, for it is not the soul of Hellas or the deeper nation-soul that built Memphis which we now find at Athens or at Cairo. Rome imposed a political and a purely outward cultural unity on the Mediterranean peoples, but their living spiritual and cultural oneness she could not create, and therefore the east broke away from the west, Africa kept no impress of the Roman interlude, and even the western nations still called

Latin could offer no living resistance to barbarian invaders and had to be reborn by the infusion of a foreign vitality to become modern Italy, Spain and France. But India still lives and keeps the continuity of her inner mind and soul and spirit with the India of the ages. Invasion and foreign rule, the Greek, the Parthian and the Hun, the robust vigour of Islam, the levelling steam roller heaviness of the British occupation and the British system, the enormous pressure of the occident have not been able to drive or crush the ancient soul out of the body her Vedic Rishis made for her. At every step, under every calamity and attack and domination, she has been able to resist and survive either with an active or a passive resistance. And this she was able to do in her great days by her spiritual solidarity and power of assimilation and reaction, expelling all that would not be absorbed, absorbing all that could not be expelled, and even after the beginning of the decline she was still able to survive by the same force, abated but not slayable, retreating and maintaining for a time her ancient political system in the south, throwing up under the pressure of Islam Rajput and Sikh and Mahratta to defend her ancient self and its idea, persisting passively where she could not resist actively, condemning to decay each empire that could not answer her riddle or make terms with her, awaiting always the day of her revival. And even now it is a similar phenomenon that we see in process before our eyes. And what shall we say then of the surpassing vitality of the civilisation that could accomplish this miracle and of the wisdom of those who built its foundation not on things external but on the spirit and the inner mind and made a spiritual and cultural oneness the root and stock of her existence and not solely its fragile flower, the eternal basis and not the perishable superstructure ?

But spiritual unity is a large and flexible thing and does not insist like the political and external on centrali-

sation and uniformity ; rather it lives diffused in the system and permits readily a great diversity and freedom of life. Here we touch on the secret of the difficulty in the problem of unifying ancient India. It could not be done by the ordinary means of a centralised uniform impérial State crushing out all that made for free divergence, local autonomies, established communal liberties, and each time that an attempt was made in this direction, it has failed after however long a term of apparent success, and we might even say that the guardians of India's destiny wisely compelled it to fail that her inner spirit might not perish and her soul barter for an engine of temporary security the deep sources of its life. The ancient mind of India had the intuition of its need; its idea of empire was a uniting rule that respected every existing regional and communal liberty, that unnecessarily crushed out no living autonomy, that effected a synthesis of her life and not a mechanical oneness. Afterwards the conditions under which such a solution might securely have evolved and found its true means and form and basis, disappeared and there was instead an attempt to establish a single administrative empire. That endeavour, dictated by the pressure of an immediate and external necessity, failed to achieve a complete success in spite of its greatness and splendour. It could not do so because it followed a trend that was not eventually compatible with the true turn of the Indian spirit. It has been seen that the underlying principle of the Indian politico-social system was a synthesis of communal autonomies, the autonomy of the village, of the town and capital city, of the caste, guild, family, *kuṭumba*, religious community, regional unit. The state or kingdom or confederated republic was a means of holding together and synthetising in a free and living organic system these autonomies. The imperial problem was to synthetise again these states, peoples, nations, effecting their unity but respecting their autonomy, into a larger free and living orga-

nism. A system had to be found that would maintain peace and oneness among its members, secure safety against external attack and totalise the free play and evolution, in its unity and diversity, in the uncoerced and active life of all its constituent communal and regional units, of the soul and body of Indian civilisation and culture, the functioning on a grand and total scale of the Dharma.

This was the sense in which the earlier mind of India understood the problem. The administrative empire of later times accepted it only partially, but its trend was, very slowly and almost subconsciously, what the centralising tendency must always be, if not actively to destroy, still to wear down and weaken the vigour of the subordinated autonomies. The consequence was that whenever the central authority was weak, the persistent principle of regional autonomy essential to the life of India reasserted itself to the detriment of the artificial unity established and not, as it should have done, for the harmonious intensification and freer but still united functioning of the total life. The imperial monarchy tended also to wear down the vigour of the free assemblies, and the result was that the communal units instead of being elements of a united strength became isolated and dividing factors. The village community preserved something of its vigour, but had no living connection with the supreme authority and, losing the larger national sense, was willing to accept any indigenous or foreign rule that respected its own self-sufficient narrow life. The religious communities came to be imbued with the same spirit. The castes, multiplying themselves without any true necessity or true relation to the spiritual or the economic need of the country, became mere sacrosanct conventional divisions, a power for isolation and not, as they originally were, factors of a harmonious functioning of the total life-synthesis. It is not true that the caste divisions were in ancient India an obstacle

to the united life of the people or that they were even in later times an active power for political strife and disunion, —except indeed at the end, in the final decline, and especially during the later history of the Mahratta confederation ; but they did become a passive force of social division and of a stagnant compartmentalism obstructive to the reconstitution of a free and actively united life.

The evils that attended the system did not all manifest themselves with any power before the Mahomedan invasions, but they must have been already there in their beginning and they increased rapidly under the conditions created by the Pathan and the Mogul empires. These later imperial systems however brilliant and powerful, suffered still more than their predecessors from the evils of centralisation owing to their autocratic character and were constantly breaking down from the same tendency of the regional life of India to assert itself against an artificial unitarian regime, while, because they had no true, living and free relation with the life of the people, they proved unable to create the common patriotism which would have effectively secured them against the foreign invader. And in the end there has come a mechanical western rule that has crushed out all the still existing communal or regional autonomies and substituted the dead unity of a machine. But again in the reaction against it we see the same ancient tendencies reviving, the tendency towards a reconstitution of the regional life of the Indian peoples, the demand for a provincial autonomy founded on true subdivisions of race and language, a harking back of the Indian mind to the ideal of the lost village community as a living unit necessary to the natural life of the national body and, not yet reborn but dimly beginning to dawn on the more advanced minds, a truer idea of the communal basis proper to Indian life and the renovation and reconstruction of Indian society and politics on a spiritual foundation.

The failure to achieve Indian unity of which the inva-

sions and the final subjection to the foreigner were the consequence, arose therefore at once from the magnitude and from the peculiarity of the task, because the easy method of a centralised empire could not truly succeed in India, while yet it seemed the only device possible and was attempted again and again with a partial success that seemed for the time and a long time to justify it, but always with an eventual failure. I have suggested that the early mind of India better understood the essential character of the problem. The Vedic Rishis and their successors made it their chief work to found a spiritual basis of Indian life and to effect the spiritual and cultural unity of the many races and peoples of the peninsula. But they were not blind to the necessity of a political unification. Observing the constant tendency of the clan life of the Aryan peoples to consolidate under confederacies and hegemonies of varying proportions, *vairâjya*, *sâmrâjya*, they saw that to follow this line to its full conclusion was the right way and evolved therefore the ideal of the Chakravarti, a uniting imperial rule, uniting without destroying the autonomy of India's many kingdoms and peoples, from sea to sea. This ideal they supported, like everything else in Indian life, with a spiritual and religious sanction, set up as its outward symbol the Aswamedha and Rajasuya sacrifices, and made it the dharma of a powerful King, his royal and religious duty, to attempt the fulfilment of the ideal. He was not allowed by the Dharma to destroy the liberties of the peoples who came under his sway nor to dethrone or annihilate their royal houses or replace their archons by his officials and governors. His function was to establish a suzerain power possessed of sufficient military strength to preserve internal peace and to combine at need the full forces of the country. And to this elementary function came to be added the ideal of the fulfilment and maintenance under a strong uniting hand of the Indian dharma, the right functioning of the spiritual, religious, ethical and social

culture of India.

The full flowering of the ideal is seen in the great epics. The Mahabharata is the record of a legendary or, it may be, a historic attempt to establish such an empire, a *dharma rājya* or kingdom of the Dharma. There the ideal is pictured as so imperative and widely acknowledged that even the turbulent Shishupala is represented as motivating his submission and attendance at the Rajasuya sacrifice on the ground that Yudhisthira was carrying out an action demanded by the Dharma. And in the Ramayana we have an idealised picture of such a Dharmarajya, a settled universal empire. Here too it is not an autocratic despotism but a universal monarchy supported by a free assembly of the city and provinces and of all the classes that is held up as the ideal, an enlargement of the monarchical state synthesising the communal autonomies of the Indian system and maintaining the law and constitution of the Dharma. The ideal of conquest held up is not a destructive and predatory invasion annihilating the organic freedom and the political and social institutions and exploiting the economic resources of the conquered peoples, but a sacrificial progression bringing with it a trial of military strength of which the result was easily accepted because defeat entailed neither humiliation nor servitude and suffering but merely a strengthening adhesion to a suzerain power concerned only with establishing the visible unity of the nation and the Dharma. The ideal of the ancient Rishis is clear and their purpose : it is evident that they saw the military and political utility and necessity of a unification of the divided and warring peoples of the land, but they saw also that it ought not to be secured at the expense of the free life of the regional peoples or of the communal liberties and not therefore by a centralised monarchy or a rigidly unitarian imperial State. A hegemony or confederacy under an imperial head would be the nearest western analogy to the conception they sought to impose on the minds of the people.

There is no historical evidence that this ideal was ever successfully carried into execution, although the epic tradition speaks of several such empires preceding the Dharma-rajya of Yudhishtira. At the time of Buddha and later when Chandragupta and Chanakya were building the first historic Indian empire, the country was still covered with free kingdoms and republics and there was no united empire to meet the great raid of Alexander. It is evident that if any hegemony had previously existed, it had failed to discover a means or system of enduring permanence. This might however have evolved if time had been given, but a serious change had meanwhile taken place which made it urgently necessary to find an immediate solution. The historic weakness of the Indian peninsula has always been until modern times its vulnerability through the north-western passes. This weakness did not exist so long as ancient India extended northward far beyond the Indus and the powerful kingdoms of Gandhara and Vahlka presented a firm bulwark against foreign invasion. But they had now gone down before the organised Persian empire and from this time forward the trans-Indus countries, ceasing to be part of India, ceased also to be its protection and became instead the secure base for every successive invader. The inroad of Alexander brought home the magnitude of the danger to the political mind of India and from this time we see poets, writers, political thinkers constantly upholding the imperial ideal or thinking out the means of its realisation. The immediate practical result was the rise of the empire founded with remarkable swiftness by the statesmanship of Chanakya and constantly maintained or restored through eight or nine centuries, in spite of periods of weakness and incipient disintegration, successively by the Maurya, Sunga, Kanva, Andhra and Gupta dynasties. The history of this empire, its remarkable organisation, administration, public works, opulence, magnificent culture and the vigour, the brilliance, the splendid

fruitfulness of the life of the peninsula under its shelter emerges only from scattered insufficient records, but even so it ranks among the greatest constructed and maintained by the genius of the earth's great peoples. India has no reason, from this point of view, to be anything but proud of her ancient achievement in empire-building or to submit to the hasty verdict that denies to her antique civilisation a strong practical genius or high political virtue.

At the same time this empire suffered by the inevitable haste, violence and artificiality of its first construction to meet a pressing need, because that prevented it from being the deliberate, natural and steady evolution in the old solid Indian manner of the truth of her deepest ideal. The attempt to establish a centralised imperial monarchy brought with it not a free synthesis but a breaking down of regional autonomies. Although according to the Indian principle their institutes and customs were respected and at first even their political institutions not wholly annulled, at any rate in many cases, but brought within the imperial system, these could not really flourish under the shadow of the imperial centralisation. The free peoples of the ancient Indian world began to disappear, their broken materials serving afterwards to create the now existing Indian races. And I think it can be concluded on the whole that although for a long time the great popular assemblies continued to remain in vigour, their function in the end tended to become more mechanical and their vitality to decline and suffer. The urban republics too tended to become more and more mere municipalities of the organised kingdom or empire. The habits of mind created by the imperial centralisation and the weakening or disappearance of the more dignified free popular institutions of the past created a sort of spiritual gap, on one side of which were the administered content with any government that gave them security and did not interfere too much with their religion, life and customs and on the other the im-

perial administration beneficent and splendid, no doubt, but no longer that living head of a free and living people contemplated by the earlier and the true political mind of India. These results became prominent and were final only with the decline, but they were there in seed and rendered almost inevitable by the adoption of a mechanical method of unification. The advantages gained were those of a stronger and more coherent military action and a more regularised and uniform administration, but these could not compensate in the end for the impairment of the free organic diversified life which was the true expression of the mind and temperament of the people.

A worse result was a certain fall from the high ideal of the Dharma. In the struggle of kingdom with kingdom for supremacy a habit of Machiavellian statecraft replaced the nobler ethical ideals of the past, aggressive ambition was left without any sufficient spiritual or moral check and there was a coarsening of the national mind in the ethics of politics and government already evidenced in the draconic penal legislation of the Maurya times and in Asoka's sanguinary conquest of Orissa. The deterioration, held in abeyance by a religious spirit and high intelligence, did not come to a head till more than a thousand years afterwards and we only see it in its full force in the worst period of the decline when unrestrained mutual aggression, the unbridled egoism of princes and leaders, a total lack of political principle and capacity for effective union, the want of a common patriotism and the traditional indifference of the common people to a change of rulers gave the whole of the vast peninsula into the grasp of a handful of merchants from across the seas. But however tardy the worst results in their coming and however redeemed and held in check at first by the political greatness of the empire and a splendid intellectual and artistic culture and by frequent spiritual revivals, India had already lost by the time of the later Guptas the chance of a natural and

perfect flowering of her true mind and inmost spirit in the political life of her peoples.

Meanwhile the empire served well enough, although not perfectly, the end for which it was created, the saving of Indian soil and Indian civilisation from that immense flood of barbarian unrest which threatened all the ancient stabilised cultures and finally proved too strong for the highly developed Graeco-Roman civilisation and the vast and powerful Roman empire. That unrest throwing great masses of Teutons, Slavs, Huns and Scythians to west and east and south battered at the gates of India for many centuries, effected certain inroads, but, when it sank, left the great edifice of Indian civilisation standing and still firm, great and secure. The irruptions took place whenever the empire grew weak and this seems to have happened whenever the country was left for some time secure. The empire was weakened by the suspension of the need which created it, for then the regional spirit reawoke in separatist movements disintegrating its unity or breaking down its large extension over all the North. A fresh peril brought about the renewal of its strength under a new dynasty, but the phenomenon continued to repeat itself until, the peril ceasing for a considerable time, the empire called into existence to meet it passed away not to revive. It left behind it a certain number of great kingdoms in the east, south and centre and a more confused mass of peoples in the northwest, the weak point at which the Mussulmans broke in and in a brief period rebuilt in the north, but in another, a Central Asiatic type, the ancient empire.

These earlier foreign invasions and their effects have to be seen in their true proportions, which are often disturbed by the exaggerated theories of oriental scholars. The invasion of Alexander was an eastward impulsion of Hellenism that had a work to do in western and central Asia, but no future in India. Immediately ejected by Chandragupta, it left no traces. The entrance of the Graeco-

Bactrians which took place during the weakness of the later Mauryas and was annulled by the reviving strength of the empire, was that of a Hellenised people already profoundly influenced by Indian culture. The later Parthian, Hun and Scythian invasions were of a more serious character and for a time seemed dangerous to the integrity of India. In the end however they affected powerfully only the Punjab, although they threw their waves farther south along the western coast and dynasties of a foreign extraction may have been established for a time far down towards the south. To what degree the racial character of these parts was affected, is far from certain. Oriental scholars and ethnologists have imagined that the Punjab was scythianised, that the Rajputs are of the same stock and that even farther south the race was changed by the intrusion. These speculations are founded upon scanty or no evidence and are contradicted by other theories, and it is highly doubtful whether the barbarian invaders could have come in such numbers as to produce so considerable a consequence. It is farther rendered improbable by the fact that in one or two or three generations the invaders were entirely Indianised, assumed completely the Indian religion, manners, customs, culture and melted into the mass of the Indian peoples. No such phenomenon took place as in the countries of the Roman empire, of barbarian tribes imposing on a superior civilisation their laws, political system, barbaric customs, alien rule. This is the common significant fact of these irruptions and it must have been due to one or all of three factors. The invaders may have been armies rather than peoples : the occupation was not a continuous external rule which had time to stiffen in its foreign character, for each was followed by a revival of the strength of the Indian empire and its return upon the conquered provinces : and finally the powerfully vital and absorbing character of Indian culture was too strong to allow of any mental resistance

to assimilation in the intruders. At any rate if these irruptions were of a very considerable character, Indian civilisation must be considered to have proved itself much more sound, more vital and more solid than the younger Græco-Roman which went down before the Teuton and the Arab or survived only underneath and in a debased form heavily barbarised, broken and unrecognisable. And the Indian empire too must be pronounced to have proved after all more efficacious than was the Roman with all its vaunt of solidity and greatness, for it succeeded, even if pierced in the west, in preserving the security of the great mass of the peninsula.

It is a later downfall, the Mussulman conquest failing in the hands of the Arabs but successfully reattempted after a long interval, and all that followed it which serves to justify the doubt thrown on the capacity of the Indian peoples. But first let us put aside certain misconceptions which cloud the real issue. This conquest took place at a time when the vitality of ancient Indian life and culture after two thousand years of activity and creation was already exhausted for a time or very near exhaustion and needed a breathing space to rejuvenate itself by transference from the Sanskrit to the popular tongues and the newly forming regional peoples. The conquest was effected rapidly enough in the north, although not entirely complete there for several centuries, but the south long preserved its freedom as of old against the earlier indigenous empire and there was not so long a distance of time between the extinction of the kingdom of Vijayanagara and the rise of the Mahrattas. The Rajputs maintained their independence until the time of Akbar and his successors and it was in the end partly with the aid of Rajput princes acting as their generals and ministers that the Moguls completed their sway over the east and the south. And this was again possible because—a fact too often forgotten—the Mussulman domination ceased very rapidly to be a foreign rule. The

vast mass of the Mussulmans in the country were and are Indians by race, only a very small admixture of Pathan, Turkish and Mogul blood took place, and even the foreign kings and nobles became almost immediately wholly Indian in mind, life and interest. If the race had really like certain European countries remained for many centuries passive, acquiescent and impotent under an alien sway, that would indeed have been a proof of a great inherent weakness; but the British is the first really continuous foreign rule that has dominated India. The ancient civilisation underwent indeed an eclipse and decline under the weight of a Central Asiatic religion and culture with which it failed to coalesce, but it survived its pressure, put its impact on it in many directions and remained to our own day alive even in decadence and capable of recovery, thus giving a proof of strength and soundness rare in the history of human cultures. And in the political field it never ceased to throw up great rulers, statesmen, soldiers, administrators. Its political genius was not in the decadence sufficient, not coherent enough or swift in vision and action, to withstand the Pathan, Mogul and European, but it was strong to survive and await every opportunity of revival, made a bid for empire under Ranaunga, created the great kingdom of Vijayanagara, held its own for centuries against Islam in the hills of Rajputana, and in its worst days still built and maintained against the whole power of the ablest of the Moguls the kingdom of Shivaji, formed the Mahratta confederacy and the Sikh Khalsa, undermined the great Mogul structure and again made a last attempt at empire. On the brink of the final and almost fatal collapse in the midst of unspeakable darkness, disunion and confusion it could still produce Runjit Singh and Nana Fadnavis and oppose the inevitable march of England's destiny. These facts do not diminish the weight of the charge that can be made of an incapacity to see and solve the central problem and answer

the one persistent question of Fate, but considered as the phenomena of a decadence they make a sufficiently remarkable record not easily paralleled under similar circumstances and certainly put a different complexion on the total question than the crude statement that India has been always subject and politically incapable.

The real problem introduced by the Mussulman conquest was not that of subjection to a foreign rule and the ability to recover freedom, but the struggle between two civilisations, one ancient and indigenous, the other mediæval and brought in from outside. That which rendered the problem insoluble was the attachment of each to a powerful religion, the one militant and aggressive, the other spiritually tolerant indeed and flexible, but obstinately faithful in its discipline to its own principle and standing on the defence behind a barrier of social forms. There were two conceivable solutions, the rise of a greater spiritual principle and formation which could reconcile the two or a political patriotism surmounting the religious struggle and uniting the two communities. The first was impossible in that age. Akbar attempted it on the Mussulman side, but his religion was an intellectual and political rather than a spiritual creation and had never any chance of assent from the strongly religious mind of the two communities. Nanak attempted it from the Hindu side, but his religion, universal in principle, became a sect in practice. Akbar attempted also to create a common political patriotism, but this endeavour too was foredoomed to failure. An autocratic empire built on the Central Asian principle could not create the desired spirit by calling in the administrative ability of the two communities in the person of great men and princes and nobles to a common service in the creation of a united imperial India: the living assent of the people was needed and that remained passive for want of awakening political ideals and institutions. The Mogul empire was a great and magnificent

construction and an immense amount of political genius and talent was employed in its creation and maintenance. It was as splendid, powerful and beneficent and, it may be added, in spite of Aurangzeb's fanatical zeal, infinitely more liberal and tolerant in religion than any mediaeval or contemporary European kingdom or empire and India under its rule stood high in military and political strength, economic opulence and the brilliance of its art and culture. But it failed like the empires before it, more disastrously even, and in the same way, crumbling not by external attack but by internal disintegration. A military and administrative centralised empire could not effect India's living political unity. And although a new life seemed about to rise in the regional peoples, the chance was cut short by the intrusion of the European nations and their seizure of the opportunity created by the failure of the Peshwas and the desperate confusion of the succeeding anarchy and decadence.

Two remarkable creations embodied in the period of disintegration the last effort of the Indian political mind to form the foundations of a new life under the old conditions, but neither proved to be of a kind that could solve the problem. The Mahratta revival inspired by Ramdas's conception of the Maharashtra Dharma and cast into shape by Shivaji was an attempt to restore what could still be understood or remembered of the ancient form and spirit, but it failed, as all attempts to revive the past must fail, in spite of the spiritual impetus and the democratic forces that assisted its inception. The Peshwas for all their genius lacked the vision of the founder and could only establish a military and political confederacy. And their endeavour to found an empire could not succeed because it was inspired by a regional patriotism that failed to enlarge itself beyond its own limits and awaken to the living ideal of a united India. The Sikh Khalsa on the other hand was an astonishingly original and novel crea-

tion and its face was turned not to the past but the future. Apart and singular in its theocratic head and democratic soul and structure, its profound spiritual beginning, its first attempt to combine the deepest elements of Islam and Vedanta, it was a premature drive towards an entrance into the third or spiritual stage of human society, but it could not create between the spirit and the external life the transmitting medium of a rich creative thought and culture. And thus hampered and deficient it began and ended within narrow local limits, achieved intensity but no power of expansion. The conditions were not then in existence that could have made possible a successful endeavour.

Afterwards came the night and a temporary end of all political initiative and creation. The lifeless attempt of the last generation to imitate and reproduce with a servile fidelity the ideals and forms of the West has been no true indication of the political mind and genius of the Indian people. But again amid much mist of confusion there comes now a new twilight, not of an evening but a morning Yuga-sandhya. India of the ages is not dead nor has she spoken her last creative word ; she lives and has still something to do for herself and the human peoples. And that which is seeking now to awake is not an Anglicised oriental people, docile pupil of the West and doomed to repeat the cycle of the occident's success and failure, but still the ancient immemorable Shakti recovering her deepest self, lifting her head higher towards the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharmā.

The Higher Lines of Karma

THE LINES OF TRUTH

There can be no greater error than to suppose, misled by this absolute insistence of the ethical being, that the ethical is the single or the supreme demand of the Infinite upon us or the one law and line of the higher Karma, and that in comparison with it nothing else matters. The German thinker's idea that there is a categorical imperative laid upon man to seek after the right and good, an insistent law of right conduct, but no categorical imperative of the Oversoul compelling him to seek after the beautiful or the true, after a law of right beauty and harmony and right knowledge, is a singular misprision. It is a false deduction born of too much preoccupation with the transitional movement of man's mind and, there too, only with one side of its complex phenomena. The Indian thinkers had a wiser sight who while conceding right ethical being and conduct as a first need, still considered knowledge to be the greater ultimate demand, the indispensable condition, and much nearer to a full seeing came that larger experience of theirs that either through an urge towards absolute knowledge or a pure impersonality of the will or an ecstasy of divine love and absolute delight,—and even through an absorbing concentration of the psychical and the vital and physical being,—the soul turns towards the Supreme and that on each part of our self and nature and consciousness there can come a call and irresistible attraction of the Divine. Indeed, an uplift of all these, an imperative of the Divine upon all the ways of our being, is the impetus of self-enlargement to a complete, an integralising possession

of God, freedom and immortality, and that therefore is the highest law of our nature.

The fundamental movement of life knows nothing of an absolute ethical insistence, its only categorical imperative is the imperative of Nature herself compelling each being to affirm its life as it must or as best it can according to its own inborn self and way of expression of her, *Swabhava*. In the transitional movement of life informed by mind there is indeed a moral instinct developing into a moral sense and idea,—not complete for it leaves large ranges of conduct in which there is a lacuna or inconstancy of the moral sense, a satisfied fulfilment of the egoistic desires at the expense of others, and not imperative since it is easily combated and overthrown by the earlier imposed, more naturally dominant law of the vital being. What the natural egoistic man obeys most rigorously is the collective or social rule of conduct impressed on his mind by law and tradition, *jus, mores*, and outside its conventional circle he allows himself an easy latitude. The reason generalises the idea of a moral law carrying with it an obligation man should heed and obey but may disregard at this outer or that inner peril, and it insists first and most on a moral law, an obligation of self-control, justice, righteousness, conduct, rather than a law of truth, beauty and harmony, love, mastery, because the regulation of his desires and instincts and his outward vital action is his first necessary preoccupation and he has to find his poise here and a settled and sanctioned order before he commences securely to go deeper and develop more in the direction of his inner being. It is the ideal mind that brings into this superficial moral sense, this relative obligation, the intuition of an inner and absolute ethical imperative, and if it tends to give to ethics the first and most important and in some minds the whole place, it is still because the priority of action, long given to it in the evolution of mind on earth, moves man to apply first his idealism to action and

his relations with other beings. But as there is the moral instinct in the mind seeking for good, so too there is the aesthetic instinct, the emotional and the dynamic and the instinct in man that seeks after knowledge, and the developing reason is as much concerned to evolve in all these directions as in the ethical and to find out their right law ; for truth, beauty, love, strength and power are after all as necessary for the true growth of mind and of life and even for the fullness of the action as righteousness, purity and justice. Arriving on the high ideal plane these too become, no less than the ethical motive, no longer a seeking and necessity of this relative nature and importance, but a law and call to spiritual perfection, an inner and absolute divine imperative.

The higher mind of man seeks not only after good, but after truth, after knowledge. He has an intellectual as well as an ethical being and the impulse that moves it, the will to know, the thirst for truth is not less divine in its upward orientation than the will to good, not less too in its earlier workings, but even more, a necessity of the growth of our consciousness and being and the right ordering of our action, not less an imperative need laid upon man by the will of the spirit in the universe. And in the pursuit of knowledge as in the pursuit of good we see the same lines and stages of the evolution of energy. At first as its basis there is simply a life-consciousness seeking for its self, becoming more and more aware of its movements, actions and reactions, its environment, its habits, its fixed laws, gaining and enlarging and learning always to profit by self-experience. This is indeed the fundamental purpose of consciousness and use of intelligence, and intelligence with the thinking will in it is man's master faculty and supports and embraces, changes with its change and widens with its widening and increasingly perfects all the others. Mind in its first action pursues knowledge with a certain curiosity, but turns it mainly to practical experience, to a

help that enables it to fulfil better and to increase more assuredly the first uses and purposes of life. Afterwards it evolves a freer use of the intelligence, but there is still a dominant turn towards the vital purpose. And we may observe that as a power for the returns of life the world energy seems to attach a more direct importance and give more tangible results to knowledge, to the right practical workings of the intelligence than it yields to moral right. In this material world it is at least doubtful how far moral good is repaid by vital good and moral evil punished by a recoil, but it is certain that we do pay very usually for our errors, for stupidity, for ignorance of the right way of action, for any ignoring or misapplication of the laws that govern our psychical, vital and physical being; it is certain that knowledge is a power for life efficiency and success. Intelligence pays its way in the material world, guards itself against vital and physical suffering, secures its vital rewards more surely than moral right and ethical purpose.

But the higher mind of humanity is no more content with a utilitarian use of knowledge as its last word in the seeking of the intelligence than with a vitalistic and utilitarian turn and demand of the ethical being. As in the ethical, so in the intellectual being of man there emerges a necessity of knowledge which is no longer its utility for life, its need of knowing rightly in order to act rightly, to deal successfully and intelligently with the world around it, but a necessity of the soul, an imperative demand of the inner being. The pursuit of knowledge for the sake of knowledge is the true, the intrinsic dharma of the intellect and not for the sake primarily or even necessarily at all for the securing or the enlargement of the means of life and success in action. The vital kinetic man tends indeed to regard this passion of the intellect as a respectable but still rather unpractical and often trivial curiosity: as he values ethics for its social effects or for its rewards in life, so he values knowledge for its external helpfulness; scien-

ce is great in his eyes because of its inventions, its increase of comforts and means and appliances : his standard in all things is vital efficiency. But in fact Nature sees and stirs from the first to a larger and more inward Will and is moved with a greater purpose, and all seeking for knowledge springs from a necessity of the mind, a necessity of its nature, and that means a necessity of the soul that is here in nature. Its need to know is one with its need to grow, and from the eager curiosity of the child upward to the serious stress of mind of the thinker, scholar, scientist, philosopher the fundamental purpose of Nature, the constant in it, is the same. All the time that she seems busy only with the maintenance of her works, with life, with the outward, her secret underlying purpose is other,—it is the evolution of that which is hidden within her : for if her first dynamic word is life, her greater revealing word is consciousness and the evolution of life and action only the means of the evolution of the consciousness involved in life, the imprisoned soul, the Jiva. Action is a means, but knowledge is the sign and the growth of the conscious soul is the purpose. Man's use of the intelligence for the pursuit of knowledge is therefore that which distinguishes him most from other beings and gives him his high peculiar place in the scale of existence. His passion for knowledge, first world-knowledge, but afterwards self-knowledge and that in which both meet and find their common secret, God-knowledge, is the central drift of his ideal mind and a greater imperative of his being than that of action, though later in laying its complete hold on him, greater in the wideness of its reach and greater too in its effectiveness upon action, in the returns of the world energy to his power of the truth within him.

It is in the third movement of highest mind when it is preparing to disengage itself, its pure self of will and intelligence, the radiant head of its endeavour from subjection to the vital motive that this imperative of nature, this in-

trinsic need that creates in the mind of man the urge towards knowledge, becomes something much greater, becomes instead more and more plainly the ideal absolute imperative of the soul emerging from the husks and sheaths of ignorance and pushing towards the truth, towards the light as the condition of its fulfilment and the very call of the Divine upon its being. The lure of an external utility ceases to be at all needed as an incentive towards knowledge, just as the lure of a vital reward offered now or hereafter ceases on the same high level of our ascent to be needed as an incentive to virtue, and to attach importance to it under whatever specious colour is even felt to be a degradation of the disinterestedness, a fall from the high purity of the soul motive. Already even in the more outward forms of intellectual seeking something of this absoluteness begins to be felt and to reign. The scientist pursues his discoveries in order that he may know the law and truth of the process of the universe and their practical results are only a secondary motive of the enquiring mind and no motive at all to the higher scientific intelligence. The philosopher is driven from within to search for the ultimate truth of things for the one sake of Truth only and all else but to see the very face of Truth becomes to him, to his absorbing mind and soul of knowledge, secondary or of no importance; nothing can be allowed to interfere with that one imperative. And there is the tendency to the same kind of exclusiveness in the interest and the process of this absolute. The thinker is concerned to seek out and enforce the truth on himself and the world regardless of any effect it may have in disturbing the established bases of life, religion, ethics, society, regardless of any other consideration whatsoever : he must express the word of the Truth whatever its dynamic results on life. And this absolute becomes most absolute, this imperative most imperative when the inner action surpasses the strong coldness of intellectual search and becomes a fiery striving for truth experience, a luminous

inner truth living, a birth into a new truth consciousness. The enamoured of light, the sage, the Yogin of knowledge, the seer, the Rishi live for knowledge and in knowledge, because it is the absolute of light and truth that they seek after and its claim on them is single and absolute.

At the same time this also is a line of the world energy,—for the world Shakti is a Shakti of consciousness and knowledge and not only a Power of force and action,—and the output of the energy of knowledge brings its results as surely as the energy of the will seeking after success in action or after right ethical conduct. But the result that it brings on this higher plane of the seeking in mind is simply and purely the upward growth of the soul in light and truth ; that and whatever happiness it brings is the one supreme reward demanded by the soul of knowledge and the darkening of the light within, the pain of the fall from truth, the pain of the imperfection of not living only by its law and wholly in the light is its one penalty of suffering. The outward rewards and the sufferings of life are small things to the higher soul of knowledge in man : even his high mind of knowledge will often face all that the world can do to afflict it, just as it is ready to make all manner of sacrifices in the pursuit and the affirmation of the truth it knows and lives for. Bruno burning in the Roman fire, the martyrs of all religions suffering and welcoming as witnesses to the light within them torture and persecution, Buddha leaving all to discover the dark cause of universal suffering in this world of the impermanence and the way of escape into the supreme Permanence, the ascetic casting away as an illusion life in the world and its activities, enjoyments, attractions with the one will to enter into the absolute truth and the supreme consciousness are witnesses to this imperative of knowledge, its extreme examples and exponents.

The intention of Nature, the spiritual justification of her ways appears at last in this turn of her energies lead-

ing the conscious soul along the lines of truth and knowledge. At first she is physical Nature building her firm field according to a base of settled truth and law but determined by a subconscious knowledge she does not yet share with her creatures. Next she is Life growing slowly self-conscious, seeking out knowledge that she may move seeingly in them along her ways and increase at once the complexity and the efficacy of her movements, but developing slowly too the consciousness that knowledge must be pursued for a higher and purer end, for truth, for the satisfaction, as the life expression and as the spiritual self-finding of the soul of knowledge. But, last, it is that soul itself growing in the truth and light, growing into the absolute truth of itself which is its perfection, that becomes the law and high end of her energies. And at each stage she gives returns according to the development of the aim and consciousness of the being. At first there is the return of skill and effectual intelligence—and her own need explains sufficiently why she gives the rewards of life not, as the ethical mind in us would have it, to the just, not chiefly to moral good, but to the skilful and to the strong, to will and force and intelligence,—and then, more and more clearly disengaged, the return of enlightenment and the satisfaction of the mind and the soul in the conscious use and wise direction of its powers and capacities and, last of all, the one supreme return, the increase of the soul in light, the satisfaction of its perfection in knowledge, its birth into the highest consciousness and the pure fulfilment of its own innate imperative. It is that growth, a divine birth or spiritual self-exceeding its supreme reward, which for the eastern mind has been always the highest gain,—the growth out of human ignorance into divine self-knowledge.

A Preface on National Education

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These preliminary objections made to the very idea of national education and, incidentally, the misconceptions they oppose once out of the way, we have still to formulate more positively what the idea means to us, the principle and the form that national education must take in India, the thing to be achieved and the method and turn to be given to the endeavour. It is here that the real difficulty begins because we have for a long time, not only in education but in almost all things, in our whole cultural life, lost hold of the national spirit and idea and there has been as yet no effort of clear, sound and deep thinking or seeing which would enable us to recover it and therefore no clear agreement or even clear difference of opinion on essentials and accessories. At the most we have been satisfied with a strong sentiment and a general but shapeless idea and enthusiasm corresponding to the sentiment and have given to it in the form whatever haphazard application chanced to be agreeable to our intellectual associations, habits or caprices. The result has been no tangible or enduring success, but rather a maximum of confusion and failure. The first thing needed is to make clear to our own minds what the national spirit, temperament, idea, need demands of us through education and apply it in its right harmony to all the different elements of the problem. Only after that is done can we really hope with some confidence and chance of utility and suc-

cess to replace the present false, empty and mechanical education by something better than a poor and futile chaos or a new mechanical falsity, by a real, living and creative upbringing of the Indian manhood of the future.

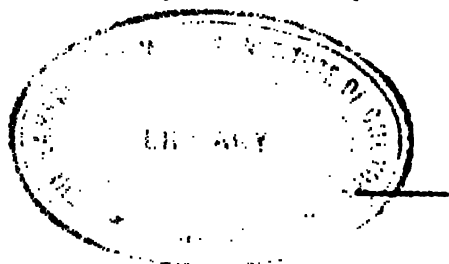
But first it is necessary to disengage from all ambiguities what we understand by a true education, its essential sense, its fundamental aim and significance. For we can then be sure of our beginnings and proceed securely to fix the just place and whole bearing of the epithet we seek to attach to the word. I must be sure what education itself is or should be before I can be sure what a national education is or should be. Let us begin then with our initial statement, as to which I think there can be no great dispute that there are three things which have to be taken into account in a true and living education, the man, the individual in his commonness and in his uniqueness, the nation or people and universal humanity. It follows that that alone will be a true and living education which helps to bring out to full advantage, makes ready for the full purpose and scope of human life all that is in the individual man, and which at the same time helps him to enter into his right relation with the life, mind and soul of the people to which he belongs and with that great total life, mind and soul of humanity of which he himself is a unit and his people or nation a living, a separate and yet inseparable member. It is by considering the whole question in the light of this large and entire principle that we can best arrive at a clear idea of what we would have our education to be and what we shall strive to accomplish by a national education. Most is this largeness of view and foundation needed here and now in India, the whole energy of whose life purpose must be at this critical turning of her destinies directed to her one great need, to find and rebuild her true self in individual and in people and to take again, thus repossessed of her inner greatness, her due and natural portion and station in the life of the human race.

There are however very different conceptions possible of man and his life, of the nation and its life and of humanity and the life of the human race, and our idea and endeavour in education may well vary considerably according to that difference. India has always had her

own peculiar conception and vision of these things and we must see whether it is not really, as it is likely to be, that which will be or ought to be at the very root of our education and the one thing that will give it its truly national character. Man has not been seen by the thought of India as a living body developed by physical Nature which has evolved certain vital propensities, an ego, a mind and a reason, an animal of the genus homo and in our case of the species *homo indicus*, whose whole life and education must be turned towards a satisfaction of these propensities under the government of a trained mind and reason and for the best advantage of the personal and the national ego. It has not been either the turn of her mind to regard man preeminently as a reasoning animal, or let us say, widening the familiar definition, a thinking, feeling and willing natural existence, a mental son of physical Nature, and his education as a culture of the mental capacities, or to define him as a political, social and economic being and his education as a training that will fit him to be an efficient, productive and well disciplined member of the society and the State. All these are no doubt aspects of the human being and she has given them a considerable prominence subject to her larger vision, but they are outward things, parts of the instrumentation of his mind, life and action, not the whole or the real man.

India has seen always in man the individual a soul, a portion of the Divinity enwrapped in mind and body, a conscious manifestation in Nature of the universal self and spirit. Always she has distinguished and cultivated in him a mental, an intellectual, an ethical, dynamic and practical, an aesthetic and hedonistic, a vital and physical being, but all these have been seen as powers of a soul that manifests through them and grows with their growth, and yet they are not all the soul, because at the summit of its ascent it arises to something greater than them all, into a spiritual being, and it is in this that she has found the supreme manifestation of the soul of man and his ultimate divine manhood, his *paramârtha* and highest *purushârtha*. And similarly India has not understood by the nation or people an organised State or an armed and efficient community well prepared for the struggle of life and putting all at the service of the national ego,— that is

only the disguise of iron armour which masks and encumbers the national Purusha,—but a great communal soul and life that has appeared in the whole and has manifested a nature of its own and a law of that nature, a Swabhava and Swadharma, and embodied it in its intellectual, aesthetic, ethical, dynamic, social and political forms and culture. And equally then our cultural conception of humanity must be in accordance with her ancient vision of the universal manifesting in the human race, evolving through life and mind but with a high ultimate spiritual aim,—it must be the idea of the spirit, the soul of humanity advancing through struggle and concert towards oneness, increasing its experience and maintaining a needed diversity through the varied culture and life motives of its many peoples, searching for perfection through the development of the powers of the individual and his progress towards a diviner being and life, but feeling out too though more slowly after a similar perfectibility in the life of the race. It may be disputed whether this is a true account of the human or the national being, but if it is once admitted as a true description, then it should be clear that the only true education will be that which will be an instrument for this real working of the spirit in the mind and body of the individual and the nation. That is the principle on which we must build, that the central motive and the guiding ideal. It must be an education that for the individual will make its one central object the growth of the soul and its powers and possibilities, for the nation will keep first in view the preservation, strengthening and enrichment of the nation-soul and its dharma and raise both into powers of the life and ascending mind and soul of humanity. And at no time will it lose sight of man's highest object, the awakening and development of his spiritual being.





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